THE PRIEST

Vol. V FEBRUARY, 1949 No. 2

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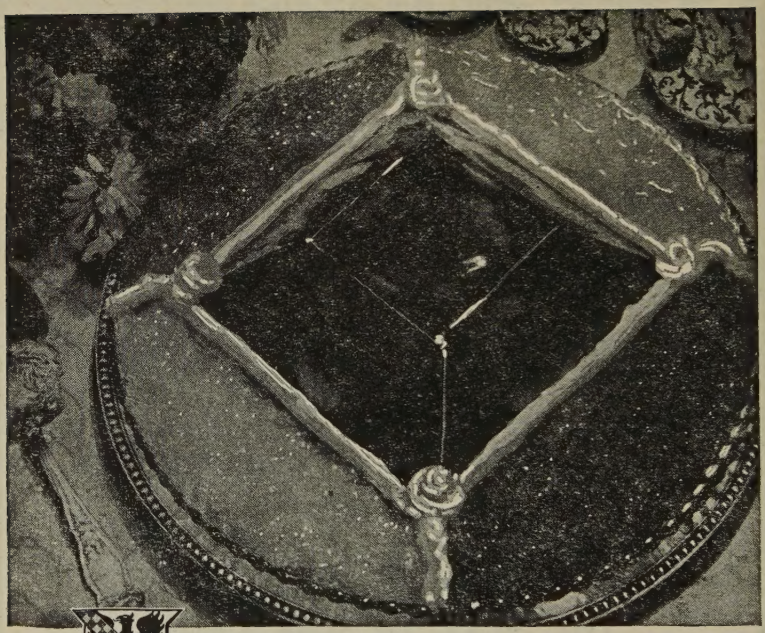

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Currente Calamo

Two Movies in One Day

THAT'S quite a record for us, and you can be sure it will last us for the rest of the year. These were pictures of more than passing interest to a priest.

First we saw Ingrid Bergman in "Joan of Arc." It was wonderful. Bergman has a type of beauty unusual in Hollywood. It's the reflection of internal composure. She's happily married. She's well adjusted. And it gives her a serenity that makes her well suited for the role of a saint.

As for the picture—while there were times when things moved a little too slowly for our taste (you know how it is: when you begin to notice how hot the theater is and you wonder if it's started to snow yet)—there were other times when the implications of the action and the stark beauty of the color and photography actually sent chills up and down our rheumatic old spine.

Two women on our right sobbed and carried on at a great rate during Joan's martyrdom. We remained unmoved however as to the tear ducts, though plenty willing to concede that the scene had tremendous dramatic power.

We sincerely hope it will be a great success. The commies and other anti-Catholic elements see its true value for our cause and hence are anxious to precipitate its flop. So every paid admission is a vote for better films.

"Monsieur Vincent"

That evening, we took in "Monsieur Vincent," a French produc-

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tion that had been getting good notices in the secular press.

It's the life of St. Vincent de Paul, with English sub-titles, and it's wonderful, too. It makes Hollywood look sick! It even rivals "Joan of Arc." (Is this heresy?) Made in France, the picture was produced through national subscription under the sponsorship of the National Office of Artistic Documentation, was directed by Maurice Cloche, and was awarded the Grand Prix du Cinema Francais.

Pierre Fresnay, who plays the leading role, was awarded $4,000 and chosen "actor of the year" by the London Daily Express for this particular performance.

Curiously, the dialogue, remarkable for its brilliance and sensitivity, was written by Jean Anouilh, who got so wrapped up in his subject that for the nonce he forgot his own agnosticism.

The film certainly deserves every accolade. You're not in the theater five minutes before you've forgotten that it's an actor on the screen before you. Not only does the man look like St. Vincent, with his tonsure and bearded face, but he moves and talks as one imagines St. Vincent must have done.

It gave us an insight into the genius of that great saint because, as far as we could tell, it was straight history—and yet here it was, vivid, living before our eyes.

Our priest-companion commented on how much the old saint reminded one of those great French Sulpicians—Vieban, Bruneau, Peltier, once so numerous in the land. A Vincentian alumnus would doubtless have the same

THE PRIEST **FEBRUARY, 1949** **VOL. 5, NO. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $3.00 per year, $5.00 for two years. To seminarians in U. S. A., $1.50 per year. Canadian and Foreign, $4.00 per year, $7.00 for two years. To seminarians in Canada and foreign countries, $2.00 per year.

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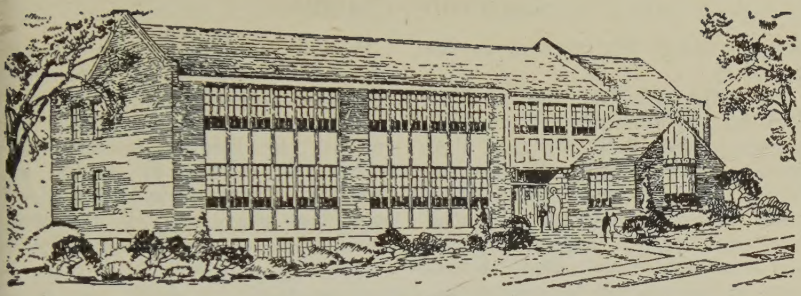

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thought about his mentors in the seminary.

Honestly, it was like a trip back to the seminary, impressing us, as it did, with the fact that nothing, absolutely nothing, is so formidable, so irresistible, as a good priest, mortified, detached from the world, well disciplined, and dedicated toto animo to the purpose of his sacred ordination.

Whether or not "Monsieur Vincent" will have popular appeal, we don't know. Its alien idiom, even though translated, will be a drawback. One thing is sure: artistically and religiously it's a masterpiece; and if France could do it, why not Hollywood? Indeed—why not anyone? It obviously wasn't an expensive picture to make. And if it could be done with St. Vincent, it could be done as well with St. John Vianney, St. John Bosco, or St. Thomas More.

V. I. P.

WE couldn't pass through New York last month without stopping in to see Fulton Oursler. Even so much as to open the door of his apartment is to look in on another world—the world of publication and radio on the big scale.

It's quite an experience for a priest whose ordinary ministry involves the great Christian paradox of an infinite sacrifice offered each morning on a linen napkin—before a handful of "little" people, each with a soul of infinite price.

As a matter of fact, Fulton Oursler is the most important layman we know. He has a gracious talent for making his visitors expand and feel important, too—all of which pours balm on our rather tattered Ego.

Perhaps because we like him so well, but also—we're sure—because he's so competent, we're happy to see his swift recognition as one of our leading converts—as witness his choice as orator at Catholic University's commencement last year, and his frequent appearances on the Catholic Hour.

He's certainly one of Father Keller's Christophers on a prodigious scale, always insinuating gently but none the less forcefully the viewpoint of Christ where it might otherwise not be expressed.

Right now he's delighted with the continuing success of his program "The Greatest Story Ever Told," and he's finally published the book from which the "show" originated, with a Catholic Imprimatur and Nihil Obstat, together with the approval of eminent Protestant and Jewish authorities. To help circulation, the Chancery concerned granted permission to let its approval go unprinted—which is all to the good.

He was concerned that evening with the stand of the Authors' League on **The Nation** issue. The League had protested the action of the Brooklyn School Directors in banning the magazine on account of a series of anti-Catholic articles. Gretta Palmer, a Catholic member of the League, had promptly resigned. But Oursler felt that he could do more good, even as a minority of one, by remaining inside and vocal. The question then was whether or not the League would permit him to retain membership even as a minority of one.

He hopes some day, he said, to see the organization of an International Catholic Authors' Guild, including people like Katherine Burton, Clare Boothe Luce, Sheila

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NOBODY KNOWS, ALAS

just what makes a good book a best seller. If only we did know life would be so much simpler. Why did PARDON AND PEACE by Father Alfred Wilson ($2.75) sell like hot cakes from the day it was published, and go right on selling? Why did THEOLOGY AND SANITY by F. J. Sheed—a thick three dollar book and by no means light reading—behave the same way? Why was Msgr. Ronald Knox's THE MASS IN SLOW MOTION ($2.50) our best seller before Christmas? None of these started out with special advertising: all three got good reviews, it's true, but so did plenty of other books that behaved in a much less spectacular way. Moreover each of these got one or two quite bad reviews. Perhaps that helps. We know of one spiritual director of a major seminary who gave each seminarian a copy of THE MASS IN SLOW MOTION; there's no doubt about that sort of thing helping. But it remains a problem. We really think people buy a book because their friends tell them it's good, and about this we can do nothing . . .

After all that, we will proceed to give you three quotations from reviews of THE MASS IN SLOW MOTION—two good and one bad. But it's only fair to say that the bad one wasn't all bad: about fifty-fifty, actually.

> "A very personalized account of the meaning and actions of the Mass. Indeed Msgr. Knox first thought of calling the book 'One Priest's Mass,' settling for the superb title THE MASS IN SLOW MOTION. He unfolds the significance of the sacrifice, section by section, with his wonderfully original insights and his uncanny freshness of idiom."—Father Gerald Ellard, S.J., in *America.*

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*Msgr. Robert Hugh Benson, whom Msgr. Knox was quoting, strange as it may seem.

THIS IS FATHER JOHN CARMEL HEENAN

head of the Catholic Missionary society of England, whose book THE FAITH MAKES SENSE ($3.00) is, we hope, also headed for the best seller list. The following letter about it came to us from Father John T. McGinn, C.S.P., Director of the Paulist League:

> "I received the copy of Father Heenan's book and read the greater part of it on a recent trip to Washington. I thought it excellent in every respect. He deals with the real questions and problems that trouble a great many persons with regard to the Faith, and I liked his approach to things very much.
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Kaye-Smith; and bolstered by names such as Evelyn Waugh, Graham Greene, Bruce Marshall, Compton Mackenzie, Giovanni Papini, Sigrid Undset, D. B. Wyndham Lewis, Johannes Jorgenson, Paul Claudel, and others far too numerous to mention. Such a group, when it chose to express itself on a public issue, would be heard with real respect by every thinking freeman.—That project, however, is still only a pious wish and far, far from actuality.

(As we write this, the thought occurs to us that Mr. Frank Sheed would be just the man to set this particular ball rolling. He has personality, zeal, know-how, and contacts in plenty. He is, in fact, something of an international figure himself, shuttling back and forth as he does between this country, England, and Australia. But back to Mr. Oursler . . .)

When we asked him what he thought of the world picture, he replied by referring to a map that used to hang over his desk while he was preparing newscasts during the War. German-occupied areas were shaded in black, and as he looked at it, he said, he used to think it would take nothing less than battalion of archangels to dislodge the Nazis.

"Now the world is blotted in red," he concluded, "and who is to say that within a few years Our Lady of Fatima won't turn it white again for us?"

On the Air?

RAY GRIBBIN'S article in the December Priest has us puffing. Entitled "The Bulge in Radio," it sketched the current picture, urged priests to beg local time and get

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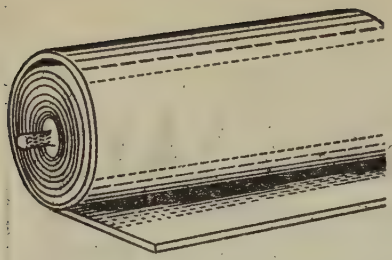

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on the air wherever they could, and concluded with a description of our offer to mail out a weekly talk running 10-12 minutes.

Well, the initial announcement of that service last spring drew about 60 inquiries. (Attention, advertizers!) Those dwindled down to 37 clients taking the talks and using them regularly, as far as we know.

But this December issue was mailed to every priest in the Directory and the results are proportionately greater. So far, about 42 inquiries have come in, with the mailman bringing another fistful twice each day.

Two things should be made clear. Paralleling the Narberth Movement, the talks are not written fresh each week. Many of them are talks that have been worked up with painstaking care and actually tested over the air. Hence they have been theologically censored and checked against controversial aspects by radio officials. Latterly, we have been building talks out of Narberth newspaper articles—again, theologically censored and tested for controversy by actual publication, so that exception could be taken to them by only the most captious of critics.

The second point is our hope that clients will help us pay the freight on them. It's a purely personal enterprise with no subsidy behind it. Each week we lug a stack of speeches down to the post-office and then dig down into our jeans for first-class postage. Paper alone for the first six months ran us a hundred dollars. Then there's the matter of envelopes, stencils, ink, and remuneration for the girl

(Continued on page 146)

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the PRIEST

VOL. V FEBRUARY, 1949 NO. 2

Editorial Comment

Straws in the Wind

AS the weeks go by since the arrest of Cardinal Mindszenty, one is better able to bring things into focus and arrive at certain conclusions on the Kremlin's drive against God.

It is not so long since Archbishop Stepinac, the Croatian Primate, was thrown into prison. Then, only a month or so ago, came the dissolution of the Roumanian Uniate Church, and the futile attempt to force it into the Orthodox fold. And finally this last really desperate move, the laying of violent hands on a Cardinal of the Holy Roman Church.

It was a desperate act. Even Hitler did not dare molest Cardinal Faulhaber, one of his most articulate critics, granted he did keep Cardinal Hlond under house arrest toward the end of the War.

To find a parallel of sorts, we have to go back to the time when Bismark imprisoned Archbishop Ledochowski of Gnesen-Posen. It was in February of 1874, and in March, Pope Pius IX named the Archbishop a Cardinal—still in his dungeon.

One can easily see that the person of a Cardinal commands respect even among thugs and scoundrels. To inflict violence on a Prince of the Church is to make history.

A first reaction is one of gratitude to Almighty God for having raised us up such worthy leaders—a witness to the guidance of the Holy Ghost. We think not only of Cardinal Mindszenty but of Archbishop Stepinac as well, and all the members of that brave band behind the iron curtain.

They are only men, flesh and blood like ourselves. They love peace and the decent comforts of orderly living. As prelates, they have become accustomed to more or less exceptional reverence and deferment from those around them.

It is said that when Cardinal Mindszenty called on Cardinal Spellman in 1947, one of those

present asked him if he weren't afraid to go back home.

"Not at all," he is reported to have replied. "They can't take more than my life."

But he knew as well as we, that they have ways of making their prisoners acutely uncomfortable before a merciful God puts them at rest.

They Might Have Temporized

These men might have temporized for the sake of a possible good somewhere in the remote future. (Didn't Roosevelt?—and Churchill?) They might, at least, have remained silent, making no comment, issuing no pastoral. One would not even blame them too much for snapping under the pressure, of losing their minds, or suffering a nervous breakdown.

Whole hierarchies have been known to capitulate—Norway, Sweden, Denmark, Scotland, and only a few were found faithful in all England.

But these men remain true to their Apostolic Faith and Orders, worthy successors of SS. Peter and Paul. It becomes an inspiration to pray for them.

The staff at NC-News Service see in this latest development "a trenchant commentary on our times." For some curious reason, Soviet Russia and her satellites, where atheism is the state pholosophy, where officially there is no such thing as conscience or sin—they still feel impelled to offer a rationale for their crimes: to produce confessions, even if they must be extorted by torture; to hold court-trials for prisoners already sentenced. If this is for their own reassurance it constitutes in itself a powerful argument in favor of the Natural Law. One suspects however that it is crass propaganda and that, given a world entirely Sovietized, People's Courts would disappear and confessions would be obsolete.

Their Idea of Propaganda

In the instance of Cardinal Mindszenty, however, NC points out the low opinion communists must have of our present-day western temper — that they should even dream that anyone in the democracies wouldn't gag on the stew of allegations they have dished up against His Eminence: "high treason," "espionage," "black marketing," "seeking to overthrow the 'democratic government' of Hungary."

"Shameful though it is that a regime pretending to power in any country should resort to such flamboyant and pre-discredited tactics, it is even more humiliating that such a regime should feel confident that the rest of the world has been 'conditioned' for such a devilish circus"—that such proceedings should have any propaganda value at all in their eyes.

Well—when one is being humiliated, one should consider the source of the insult. The accusations will receive credence in

The Daily Worker, The Converted Catholic, The Protestant, and a few other periodicals with a grotesque bias of their own.

We can't help feeling, though, that the Protestants, Socialists and other anti-communist, and in some instances, anti-Catholic groups, must envy us our Mindszenty and Stepinac. They are such big men, heroic in stature; they command admiration, even of those who give it grudgingly.

Between Light and Darkness

Each day draws the line more clearly. This war is between light and darkness, between Christ and Stalin. And all unwittingly, the Red Dictator helps the cause of Christ by pointing out His Church before the heretic and schismatic. His every action limns the picture more clearly. Now there can be no mistaking the true Church: it can only be the one so furiously hated by Stalin.

To go back to the beginning, there is a note of despair, of fear, in this hatred. The arrest of Cardinal Mindszenty could hardly be called a wily move. It was heavy-handed, short-sighted. The Party would more wisely have attempted to discredit the man little by little, to hedge off his influence, to maim and cripple his Church, to let the Faith die for lack of the Sacraments and instruction. But no, communist violence has given us another martyr, like Stepinac. We have someone to pray for, someone to preach on. The Cardinal is a living symbol of justice at bay.

We know that Stalin is not unaware of Our Lady of Fatima and her promise that one day Russia will be converted. And therein might lie the secret of his frenzy. His anxiety converges principally on the Uniate Church. Although he feels that Russia will never go to the Mass of our Latin Rite, he fears that they may troop across the bridge offered by the Uniates to union with the Holy See. In that way the Blessed Mother could pull the country right out from under his feet.

You know, at Mass we priests read the collect *Pro Ecclesia,* we pray fervently for our persecuted and starving brethren throughout the world. At the *Pater Noster* we look down at Our Lord before us on the corporal, and we plead with Him: He's their Brother as well as ours, God is their Father, too, and Mary is their mother. And we are tempted to impatience.—*"Exsurgat Deus et dissipentur inimici ejus, et fugiant qui oderunt eum, a facie ejus."* It is our constant prayer.

There are straws in the wind —the mounting devotion to Our Lady of Fatima, recent events in Central Europe—and they all point to the fact that deliverance from the Red Terror might come sooner than we think.—R. G.

Figure for February

Mr. Joseph A. Breig

Marking Catholic Press Month

ALMOST all his readers must have observed long ago that Father James Martin Gillis, who retired a couple of months ago as editor of *The Catholic World,* is a living advertisement of the neglected fact that the real freedom of the press, the true and total freedom in which alone a real writing man can find hearth and home, resides in the Catholic press—and nowhere else.

What only his friends know is that this joltingly honest and courageous columnist has poured forth his quarter-century of written wit and wisdom and hell-baiting truth while laboring under the kind of handicap which would stop most literary folk dead in their tracks—a continuously annoying disturbance of health which makes of thoughtful concentration a sheer bare-nerved conquest of flesh by spirit.

That Father Gillis has achieved that triumph—gloriously—his followers need not be told. His writings are marvels of concentration, focussing for the sure judgment of current events the vast erudition of an agile but inflexibly-principled mind which ranges with easy familiarity through ancient, medieval, and modern history; through theology and philosophy and literature, and through all the bewildering ideological whirlpools of the past half-millenium and of today.

Father Gillis, who abhors eulogies, will not like being written about in this vein. He does not like being written about at all; but if something simply must be written because editors insist that writers write, then he would much prefer that the subject of him be handled humorously, ironically, and with gentle derogation. He would be pleased, for instance, with a recitation of the story of the madman who approved of him; presumably because the man was mad.

This was a character who was picked up by the police in New York some thirty or forty years ago for obeying the universal impulse of all church-goers to shoot the man who passes the collection-basket. Phychiatry was little known in those blessed days, and the analysis of the fantastic logician was left to the detectives.

Questioning revealed that the prisoner's insanity was of a type extraordinarily rare; perhaps unique in all human history. It drove him into going from church to church listening to sermons. He was a sermon-fancier; a connoisseur of ex-

One journalist views another ...

hortations. He was unquestionably the craziest man on earth. And when he was asked by the pious police officers whom he considered the outstanding preacher of the day, he replied without an instant's hesitation, "Father Gillis, of course."

Of course. Those who heard this famous missionary in those golden days were in unanimous agreement with the madman; and not even the eloquence of a Gillis can convince us that *everybody* was insane. The sermons which poured from pulpit after pulpit for twenty years before he became an editor were models of proof and persuasion; and in more recent times he was the only radio speaker who could stand with the fabulous Monsignor Sheen. But Father Gillis, in the ring against evil, never learned how to delay a punch; or to strike at abstractions when there was something solid and visible to be hit.

In Close Touch With Realities

We are all acutely and painfully aware now what idiots we made of ourselves by pretending to entertain the possibility that the leopard can—or would if he could—change his spots. The great preposterous honeymoon with the fantastic international mountebanks in the Kremlin is ended; and America is seeing reality once more. Father Gillis never stopped seeing it, and hating it with such generous fury as to be unable to restrain himself from blurting out the truth whenever he got an audience. But those were the days when the unspeakable Stalin was supposed to be a good fellow and an ally; and Father Gillis, who insisted upon comparing him with Herod, was neatly separated from the airwaves.

But Father Gillis was right and forthright; and the rest of us, who insisted upon being, if not wrong, at least discreetly soft-spoken, have lived to admit it. Someone once said of Chesterton that no man had the right to be so right. The affectionate accusation might be hurled likewise at Father Gillis. He was right about Stalin. He had been right about Hitler. He had been right about Mussolini. All hits, all runs, no errors. Why was he right? He was right for the same reason most of the rest of us were right: because his judgment was firmly fixed in Catholic principles.

The Meaning of Freedom

But why so annoyingly forthright? Because Father Gillis had tasted, and learned to love with a great relish, the complete freedom of press and expression which is found only in the Catholic world—the total freedom to assail all evils all the time wherever they appear and in whomever they are incarnate; to defend at white heat all the Commandments, not a selected few, and the whole Gospel from alpha to omega—not just a passage here and there.

This freedom must be experienced to be realized. A man may write for one publisher, and wear himself out denouncing banditry and gansterism; but let him not attempt to attack the successive polygamy and adultery called divorce. Or he may work for another paper, and be turned loose against the wickedness of labor racketeering; but he will be well advised to be silent, or at least circumspect, on the subject of monopoly capitalism. And if he wishes to crusade against white slavery, there are publications which will give him carte-blanche; but his paycheck will be suddenly stopped if he lifts his sword against contraception or sterilization.

The writer who wants to go all-out against all error and all sin, and thus keep his integrity totally unimpaired, has nowhere to go but to the Catholic press, and no one to whom to speak but Catholic audiences. There is one institution on earth which is forever unfashionable about fashionable wickedness; which defends mothers against kings who want sons at all costs, and children against physicians who want living mothers at any price. There is one force which protects the rights of virginity when dictators want huge armies, and the rights of marriage when prigs want small families. There is one, and one only, everlastingly right and fearless thing in the universe: the Catholic Church; and the man who can't lower his fists when there is wrong to be fought must fight within it, because he will not be permitted to fight anywhere else. Not all-out; not all the way; outside the Church there is always some point at which he will be told to pipe down.

He Has Never Piped Down

Father Gillis has never piped down. He has piped high, wide and handsome for forty-odd years, in spoken and written literature, in prose of rugged honesty and classical style, against every device of the devil in this sorely bedevilled world. And speak of the devil, he does; he has never been tricked for a moment into the silly modern trick of forgetting Beezelbub's ubiquitous presence and influence, his machinations in the world of this darkness. Father Gillis is still writing his weekly column for the Catholic newspapers; and only the other day he let go at that mephistophelean-bearded, over-clever character who broods and wisecracks his life away in England:

"It isn't often that I find myself in agreement with George Bernard Shaw. To me he is not only a False Prophet but one of those anti-Christs, of whom, says St. John, there are many. But Scripture also says that Caiphas, even while perpetrating the most terrible crime in all history, spoke one truth under divine guidance. So it happens that Shaw who may perhaps best be described by the

title of one of his own plays, 'The Devil's Disciple' . . . "

And so on. That is Father Gillis, the columnist and editorialist; that is how he has written for four decades when not occupied in maintaining the lofty literary standards of *The Catholic World.* He sees all of life—not part; he sees heaven and hell and purgatory and the earth; he sees the whole truth with an almost painful clarity and honesty, and utters it as only a Catholic writer dare do. This being the case, he can hardly help being right.

The Isolationist

It is possible that on one great issue Father Gillis was not perfectly prescient. He wanted to stay out of World War II; he wanted what its enemies call isolationism, what its friends, he among them, call avoiding foreign entanglements, attending to our own affairs, eschewing the eternal quarrels of overnationalistic and politically-decadent Europe.

Well, who was right? Had we stayed at home, would Hitler have conquered Stalin, or vice versa, and would all that used to be called Christendom be now one enormous godless power, to be flung against us in an overwhelming tide of force? Or would both Hitler and Stalin have fallen, mutually destroyed, and would we, our strength and wealth unimpaired, be rebuilding a shattered world without the vicious opposition of the Soviet Union and its octopus of fifth columns in every country? Who knows? Father Gillis was right about everything else; possibly he was right about that. We shall never know in this world.

We do know that for forty years, in sermon and article and editorial and book, he has written and spoken exactly as he pleased because he was pleased to write truthfully and honestly. Nowhere outside the fold could he have done it. Always trenchant, sometimes devastating, his words have stirred many to vigorous opposition; but Father Gillis wrote on, and none said him nay. Far from it; no other writer in America has been so avidly read and thoroughly enjoyed in the Catholic periodical press. Nowhere else can there be such hearty and healthy disagreement as within the Church; for nowhere else are the principles so unalterably agreed upon; and it is only when men agree about what they agree on that they can enter into really rousing disagreement about their disagreements.

Never Deceived By Evil

Father Gillis agreed and disagreed stoutly. In his writing and speaking there is something of the gigantic power of the old prophets; something of the force which jolts the mind upon even a cursory reading of the Old Testament. Father Gillis has the Old Testament—and the New—at his fingertips. To no

other writer are Sodom and Gomorrah so real, and Job and Herod and Salome so alive. He looks out upon the world through eyes which have seen the same evils, the same error, the same tremendous tragedies in the annals of other times. He does not suffer from that pollyanna innocence which is unable to recognize towering and stinking wickedness merely because it is embodied in a modern man walking about in the modern world. In some respects, our world is too ignorant of evil; it would not be deceived so easily if it realized as keenly as Father Gillis does that Pilate too, and even Judas, must have been in some respects engaging chaps, good companions, hale fellows willing to match you glass for glass, whether of wine or *vodka.* Father Gillis was never deceived; which is perhaps the chief reason for his critics' annoyance with him.

Is it strange that he is also a priestly priest—a priest's priest? Strange or not, it is so. To see him celebrating Mass, you might think he was just out of the seminary. Deep fervor, humble love, glowing gratitude to the Christ he holds in his hands—these are characteristic of his devotional life. He will war on wickedness like a Trojan; but in the presence of total Goodness he can see only his own unworthiness. Afterward, he is a delightful companion, a man kindly, gentle and humorous; the kind of friend you would want with you when you go fishing. But not the kind of man with whom you would be comfortable if you are in the habit of toying with the truth, either on the tongue or in the intellect. American Catholic journalism will be forever stronger, braver, taller because of the example he set; and what was it that Pius X said?—"In vain will you found missions and build schools, if you are not able to wield the offensive and defensive weapon of a loyal Catholic press."

In America, it had been a press on the defensive; Father Gillis signaled and led the offensive, and saw it well on its way.

Now he has stepped aside to do what the Catholic writer is almost irresistibly drawn to do as he advances in age and wisdom and grace. He will write, as he expressed it with a smile, "What Catholics call a spiritual book." Now we shall see not only this world, but the next, through the eyes of James Martin Gillis; and it will be something even more worth the seeing.

One cannot help being in a quandary as to why the United States is so positively helping Japan, an enemy nation only a few years ago, and has forgotten that China, a faithful ally in war time, should occupy an important place in the Far East . . ."
Yi Shih Pao, newspaper of the Chinese Catholics.

Ah, Youth!

A king-sized headache for the curate

Michael F. Toner

THERE are times, I suppose, when every priest wishes he had a nice easy job like digging ditches—the kind of job that begins at eight and ends at five, with time out for lunch; the kind of job which lets him look back at his work when the day ends and say to himself, "Another fifteen feet done—twenty more to go." But never does the priest feel more that way than when he is dealing with high-school youth, or what is known in most places as the C. Y. O. For once you are involved with teen-agers, you never quite shake loose from them. When you are not actually with them, you are thinking of them. They and the problem of them haunt you, for it is always an unsolved problem.

There are three difficulties connected with the teen-age instruction movement, all of them practically unconquerable: (1) to get the kids, (2) to keep them, (3) to accomplish something with them. Sometimes you get them; occasionally you keep them; but you never feel that you have done much with them.

For to most boys and girls of high-school age a straight religious instruction seems an intolerable imposition (which is, of course, the reason for the euphemistic C.Y.O.). It seems almost impossible to convince these young people that they *need* instruction at their age. And it seems likewise impossible to convince their parents, or else the parents are convinced but are powerless to do anything about it.

The other night one of my boys was complaining about the lack of entertainment (although we *do* try) at our C. Y. O. meetings. Patiently I explained for the hundredth time that the primary purpose of the club was religious instruction and that, even if we had nothing else to attract them, there would be no excuse for the absence of certain ones about whom we all knew.

"Well," he answered, in what was for him an unusually flowery display of language, "some are of the opinion that they can get just as much out of reading a good book at home." The answer to that one could have taken days. I merely snorted. But at least that boy comes. He may think he could get just as much out of a book at home, but he comes. Because he wants to play basketball. He was simply explaining why some others didn't come.

Snaring Them In

Now, there are only two ways of getting people to attend anything from a church to a night

club. You can force them or you can entice them. Sometimes there is a combination of attraction and command. As it stands, the C. Y. O. has no sanction strong enough to force attendance. It therefore becomes a question of snaring them in, with athletics, with movies, with dances, with games, with food, with personal charm.

Unfortunately there are several weaknesses in this method. For one thing, there is no known amusement that will attract everybody (eating comes closest to that ideal). Nor are the facilities of most parishes sufficient to entertain large numbers. (Did you ever set fifty kids loose on two ping-pong tables?) Furthermore, and most importantly, the high school youth of today is very nearly jaded with the efforts made to entertain him. The home, the school, civic organizations, the church, are all knocking themselves out trying to amuse youth. And that says nothing of his own efforts. It is not uncommon, therefore, for a boy, for instance, to be playing basketball on several different teams and every night in the week. Just what attraction do you think you hold out to him when you say that if he comes to instructions he will be able to play basketball?

They Won't Dance

Then, too, boys and girls in their teens are just hard to figure. The first month I ran a C. Y. O. I discovered something that every worker with high-school kids knows. Boys won't dance with girls (they won't dance with boys either, of course), or at any rate, they won't dance when you want them to, with the girls you want them to. That may not seem like an earth-shaking fact, but it goes a long way toward upsetting the plans and ideas of some young and enthusiastic C. Y. O. director.

So don't think you can simply rent a floor, hire an orchestra or a juke-box and call the kids in. You may very well do all the dancing yourself — with rage, over in a corner. Then, as the evening becomes a very little older, the girls will come and tell you, accusingly, that the boys are uncooperative and ungentlemanly, and finally they they will tell you that the dance is awful and that the C.Y.O. is awful and, by implication, that you are pretty awful. By this time you are utterly convinced that they, too, are all pretty awful. And so the evening ends with the sound of your head beating the wall. But they won't even dance to that.

Casting desperately about for some fairly foolproof form of entertainment, we finally decided at our parish to invest in a movie projector. It's a pretty good-sized investment, too, for a small parish; but we were convinced that the only form of entertainment that reaches everybody is the kind in which the individuals can remain passive.

And our idea was pretty well borne out. They did sit quietly and with some evidence of appreciation through the pictures. I was even beginning to relax on the notion that our problem was solved, when, about the third week, I was talking to some of the club members after the show.

Not Again!

"We going to have movies again next week, Father?" one boy said, and there was something in the inflection of his voice that made my satisfied smile flicker momentarily.

Oh, no! I thought, and I flailed myself mentally for my little faith, *that's just his way of talking. He's really interested in what picture we're going to have next week. Nice boy. Fine fellow.*

Thus reassured and figuring that I'd play hard to get, I wrinkled up my forehead and looked like a man musing.

"Well, I don't know," I said. "We'll see." And then the axe fell.

"Gee, Father, do we have to have movies *every* week?"

The brave smile lurched wildly, skidded forward, hesitated a moment, and then fled in sickening rout down behind my collar; and up crept a shocked pallor. Five-hundred bucks worth of equipment! And I had talked the boss into it! The head-sized hole in my wall became a little deeper that night.

Of course, the average priest can't be expected to prove a first-class entertainment committee of one. He doesn't want to be and he usually isn't. But there is more to it than that. My second year with the C.Y.O., the pastor and I decided to get some lay-people in to help. Not just ordinary people but those who could be expected to know how such things are done.

Some time later, at a Hallowe'en Dance, I saw two schoolteachers, both very capable women, and rather attractive, break their hearts trying to get the kids to do group dances. It was a painful sight, like watching a salmon trying a falls that was just too high. None of the kids were insolent—just negative. You could pick them up and carry them, if you wanted to, but they were going to be dead weight. But terrible as it was, it was also slightly consoling. I knew then that I was being pounded to a pulpy mess by a worthy opponent. My epitaph would read: "Where he died, others, with better weapons, also died." But that still doesn't get my C. Y. O. anywhere.

Every Seminarian Should Know

There are a number of those "What Every So-and-So Should Know" books. But there is another that should be written, "What Every Seminarian Should Know." If you think it necessary, I suppose you could have a few chapters on the peculiar difficulties with the World, the Flesh and the Devil that a priest

meets—perhaps a few like How To Avoid Avarice, How to Get Along With Pastors, How To Stay Sober, How to Be a Happy Celibate, etc. Forewarned is forearmed in such matters, I guess.

But *certainly* some time before major orders, the young levite should be told about high-school kids. It is not right to send him on, to let him take the irrevocable steps without knowing what he will have to face. You can tell him that high-school kids are young and fresh and full of life, that they will give him a lot of laughs and some few moments of consolation, but also tell him that they will be a king-sized headache and that no one has yet concocted the appropriate aspirin.

Tell him that they will, on rare occasions, prove astonishingly grateful for some small favor, but also tell him that they will accept both of his arms and legs without thanking him and look a little peeved because he hasn't held out his head. You can tell him how nice it is to meet a kid a couple of years after he has graduated from High School and your C.Y.O. and hear him say: "Gee, we used to have fun at the meetings."—But also tell him that the same kid had to be dragged in by the ears and never gave the slightest indication of enjoying himself for three years.

Tell him, if you will, that it's pleasant to run into a girl who has moved out of the parish and hear her sad comment, "Gosh, I wish I were back. Things are dead at St. John's."—But tell him, too, about her former dull refrain at your meetings, "Why don't we do something like St. John's? They have swell times. This place is dead." Tell him they will love him at forty. But tell him that at sixteen they have no sense of appreciation, no sense of loyalty, no sense of gratitude, in fact, no sense.

Three Paid—Ten Didn't

Tell him how easily things like this can happen: Last year I decided it would be nice if our basketball team had jackets. They cost quite a lot but most of the other teams had them and I felt that ours should, too. Some of the other places had run raffles to pay for the jackets but there were good reasons why we couldn't. Furthermore, I felt that the time and effort spent by the boys in selling tickets could be utilized to earn enough money to help pay for the jackets. I asked each boy and they all agreed it was a fine idea and said that they preferred it to selling of raffle tickets. The pastor agreed to pay better than half of the price; the kids were to come through with five dollars apiece.

It's a year since the jackets were distributed. There were thirteen boys involved. I have received exactly three five-dollar bills. I've spoken to the boys about it several times. Most of

them listened but said and did nothing. One summed it up for all of them. "Well, we're playing for the church, aren't we?" he told me.

There's a moral in there somewhere, but I havent been able to get anything out of it except the pramatic slogan: "Collect before you distribute." It's obvious from that, that I don't know how to handle young people. I'm looking for someone who does. I'll listen, very humbly. Just be sure that your suggestions stand up in practice.

There are, of course, difficulties inherent in the situation that no one can remove. It's a question of trying to run a movement dependent on the good will of the members, yet absolutely necessary to them. If it were something that could be left on a strictly voluntary basis, there would be no problem. If sufficient interest were not shown, it could be dropped. But it can't be dropped. From the bishop down—and up— everyone is insistent on the real necessity of further instruction at the high-school level. But that necessity is not accomplished by any weapon able to get the cooperation of those to be instructed. It's like trying to raise a force for national defense through voluntary enlistments alone. Even Congress had to pass a draft law. That's what we need, a draft law, affecting everyone from 15 to 19. Then maybe we could get somewhere.

We would still have the headache of dealing with the high-school student when we got him. But we would have him on our own terms, which is another quarter of the battle. The final quarter, I think, the average priest is willing to contribute in sweat and tears. That situation, however will probably never materialize. The only real answer is the building of Catholic high schools.

" . . . This Is Ridiculous!"

In our diocese if the election of bishops were a democratic process, you could be elected tomorrow by the curates on a platform dedicated to the immediate construction of such schools. Each night in the diocese harried curates kneel beside their little beds and pray: "Lord, bring us high schools—quick. I'm willing, you know, but, Lord, really this is ridiculous!" They do this in spite of the fact that they know the time is very inopportune for such a building program. After all, even against reason, a man hopes.

In the meantime, the curate will continue to do fatalistic battle with that enigma called the teen-ager. As he goes on struggling, he will notice that his resilience is lessening. He will go up slower and come down harder. He will be further maddened by the fact that the opponents who are overcoming him are not really doing anything except letting him roll off their backs while his fists beat

an unavailing tattoo on their backs.

But, like one of the doomed four-hundred, he will ride on into the valley. His hope will fade and he will switch to the reserve tank of faith. But he will ride on. When, therefore, you see him leaving the rectory some evening, plodding out to high-school instruction class, take off your hats and bow your unworthy heads. You are in the presence of an act of heroic virtue. Greater love than this no man hath, that he lay down his pride for some one else's children.

JULIE - - - Or Housekeepers Are Hard To Get

"Are you getting up?—or do I have to say the nine!"

When East Meets West—(II)

On administering the sacraments

Stephen C. Gulovich, S.T.D., Ph.D.

Since it is through baptism that we become subjects of the ecclesiastical law (Canon 12), the Church insists that a certain order and formality be observed in this connection, otherwise it would be impossible to determine to what extent one is bound by her laws. If we further reflect that the first canon of the Code explicitly states that, save for certain exceptions, its laws are obligatory for Catholics of the Roman rite exclusively, the need for a meticulous observance of the laws on baptism will become more obvious.

Anxious, therefore, to avoid the emergence of confusion and abuse which would ultimately result in harm and injustice to the individual soul, the Holy See has ruled that juridically a person belongs to that rite in which he was baptized, "unless (1) the baptism was administered by a priest of another rite, who had no right to baptize but did so fraudently, or one was baptized in a case of necessity where no priest of the proper rite could be secured; or (2) by apostolic indult a person obtained permission to be baptized according to a certain rite without obligation of adhering thereto" (Canon 98).

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Canon 756 further states that the child is to be baptized in the rite of its parents; if father and mother belong to different rites, the child is to be baptized in the rite of the father, unless particular laws rule otherwise; if one of the parents is non-Catholic, the child is to be baptized in the rite of the Catholice party.

These general provisions of Canon 756 were re-affirmed for Ruthenians living in the United States (and also Canada, for that matter) in article 43 of the *Cum data*, with an additional provision for illegitimate children, viz. "Children belong to the jurisdiction of that pastor to whose rite their father belongs, except those born illegitimately who follow the rite of the mother."

Three other provisions of the Holy See make clear the desires of the Church in this matter. In accord with the provisions contained in Canon 98, article 42 of the *Cum data* provides: "Baptism received in another rite on account of grave necessity, that is, when the child was near death or was born in a place where at the time there was no pastor whom the father could consider his pastor, does not produce a change of rite; and the priest who performed the baptism must send the rec-

ord thereof to the proper pastor."

Likewise, article 41 of the same decree provides that "Persons born in the United States of North America of parents of different rites, are to be baptized in the rite of the father, for the children of both sexes must absolutely follow the rite of the father."

Prior to the issuance of the decree *Cum data,* the Code Commission was asked the question: "Whether children who, at their parents' request, contrary to the prescriptions of Canon 756, have been baptized by a minister of a rite not their own, belong to the rite in which they were baptized, or to the rite in which they should have been baptized according to Canon 756." The Commission replied: "As the case is put, in the negative to the first part; in the affirmative to the second part."

Reserved to the Proper Pastor

To these provisions, in which Catholics of the various Eastern rites are specifically mentioned, we must add the provision of Canon 738 which reserves the administration of the sacrament of baptism, under ordinary circumstances to the proper pastor or his lawful delegate. For, while it is true that no mention of Eastern Catholics is made in this canon, nevertheless, it canonizes an ancient law of the Church common to all rites.

This brief review of the canonical provisions of the Church justifies us in making the following general statements:

1) Except for cases specifically mentioned in the laws of the Church children born of Catholic parents must be baptized by the lawful—*not the de-facto* —pastor of the father according to the ceremonies of the rite to which the father rightfully belongs.

2) In case the child was born of a mixed marriage it must be baptized by the lawful pastor and according to the ceremonies of the rite of the Catholic parent.

3) In case of illegitimate birth, the child must be baptized by the pastor and according to the ceremonies of the rite of the mother.

4) Without a special mandate, usually given in individual cases only, no bishop—much less a priest—can give permission to proceed contrary to the provisions of the above-mentioned canons.

5) Since the obligation to observe these provisions is certainly grave (see Cappello, *De Sacramentis,* vol. 1, n. 176), it follows that violators are bound to restitution.

Taking into consideration the exceptions, specifically mentioned in the above-quoted provisions, the peculiar circumstances in which Catholics of the various Eastern rites find themselves in this country and the special provisions made for their

spiritual administration by the Holy See, these general rules find the following application in particular instances.

When approached by parents of the Ruthenian rite, under ordinary circumstances a priest of Latin rite may not baptize their child no matter how insistent they are in their demands. The only exceptions allowed by the laws are imminent danger of death and a prolonged absence of the proper pastor. This, of course, refers to places where there are churches or missions of the Ruthenian rite, either in the locality itself or in the vicinity. It is the opinion of the writer that, with regard to distance, one cannot use the three-mile limit used in connection with the obligation to hear Mass on Sundays and holydays of obligation; the distance must be considerable, i. e. similar to that which would excuse one from the observance of the canonical form of marriage (10-15 miles?).

Once in a Lifetime

The reason is rather obvious. Baptism does not occur frequently enough to cause the great inconvenience which travel may involve. Ultimately, however, this would have to be decided by the prudent judgment of the local Latin pastor. In view of the feeble excuses often offered by offenders, especially in localities where there is a church of the Ruthenian rite, the priest arranging for the baptism should inquire as to the rite of the parents, providing there is the slightest bit of suspicion concerning the rite to which parents and child should belong.

In the case of Catholics of the other Eastern rites and Ruthenians as specified by the provisions of article 19 in the *Cum* data (see THE PRIEST, December, 1948), the local Latin pastor is the proper pastor of the parents, hence he can rightfully administer the sacrament of baptism to their children. Because of the juridical consequences that follow from baptism and the expressed desire of the Holy See that the difference in ritual discipline be maintained, it is advisable, and in view of some legal consequences it is perhaps mandatory, that Latin priests baptizing children of Eastern-rite parentage make a notation as to the rite of the child. The exact knowledge of the rite of a person is of extreme importance in matrimonial cases. In addition to that, correct information regarding the rite of a person is important in the case of vocations to the priesthood or to religious life.

Article 42 of the *Cum data* very definitely states that, when a Latin priest officiates at the baptism of a Ruthenian child because of some emergency, he *must* send the record of that baptism to the proper pastor. Though this decree is meant

only to govern the Ruthenians, there can be no doubt, especially in view of the general canons quoted in this connection from the Code, that the same procedure must be observed in the case of Catholics of the other Eastern rites, provided they have a church and pastor of their own rite.

In the case of Ruthenians described in article 19 of the *Cum data,* i. e., those who live in places where no Ruthenian mission has been established, who is to be considered the pastor entitled to the records of baptism? Since the bishop is the supreme pastor of his flock in the confines of his jurisdiction, the bishop is entitled to these records. In fact, Canon 470, paragraph 3, expressly demands that the pastor send an authentic copy of the records of baptism, confirmation and marriage at the end of each year to the proper bishop. Hence it would appear that at least in the case of Ruthenians who have their own bishop, Latin priests who minister to Ruthenians under the provisions of articles 19 and 42 of the *Cum data* have an obligation to send the records of such ministration to the proper Ruthenian bishop at least at the end of each year.

Confirmation

Priests of the various Eastern rites enjoy the age-old privilege whereby they may administer the sacrament of confirmation to infants at the time of their baptism. Canon 782 expressly states that they can confirm infants of their own rite validly and licitly, but declares the confirmation of a Latin child by a priest of the Eastern rite to be "nefas"—unlawful (see paragraph 3).

Notwithstanding the fact that the Code recognizes the validity of confirmation by priests of the Eastern rites, and despite the fact that Catholic dogmatic theology expressly forbids the repeated administration of this sacrament, quite frequently children validly confirmed at baptism are allowed to join the confirmation classes in the Latin churches.

One often wonders just how carefully and attentively some pastors read the information contained in certificates of baptism presented by children of the Eastern-rite parentage who were baptized and confirmed by Eastern-rite priests, especially since baptismal certificates issued by priests of the Eastern rites expressly state that the child was baptized and confirmed on a given day. In those instances where the pastors, contrary to the prescriptions of the Code, leave it up to the nuns to decide who will or will not be confirmed, the least they could do is to inform the nuns of the existence and meaning of Canon 782.

When a Latin priest, lawfully or unlawfully, baptizes a child of Eastern-rite parentage, he is

not permitted to administer the sacrament of confirmation unless he enjoys a special mandate to do so. These children, of course, should be permitted to receive the sacrament of confirmation when the local Latin Ordinary administers the same sacrament to other members of the local Latin congregation. It is desirable, however, that Catholics of the various Eastern rites receive this sacrament from the hands of their own bishop, provided this can be done without great inconvenience.

Just recently (May 1, 1948) the Sacred Congregation for the Eastern Church issued a decree whereby Latin priests, who are legally in charge of Eastern-rite Catholics (in accordance with art. 9 of *Orientalium dignitas*, see December issue), may administer to them the sacrament of confirmation according to the terms of the faculties granted by the Sacred Congregation for the Discipline of the Sacraments on September 14, 1946, provided they have carefully investigated and found that such person was not confirmed at baptism. This would generally be the case with those Catholics of the various Eastern rites who were born in this country and baptized by priests of the Latin rite.

Holy Eucharist

In connection with the Holy Eucharist, two questions present themselves to a priest of the Latin rite:

(1) What, if any, are the obligations of the Latin clergy toward Eastern-rite laymen requesting Holy Communion?

(2) What should a Latin pastor do when a Catholic priest of an Eastern rite requests permission to say Mass in the local church?

With reference to the first question, Canon 866 states that all the faithful of any rite are given permission to receive for devotion's sake the Holy Eucharist consecrated in any rite. All should be urged, however, to receive Easter Communion in their own rite. The Holy Viaticum should be received in one's own rite, but in case of necessity it is lawful to receive it in any rite.

With particular reference to the Ruthenians residing in the United States, the decree *Cum data* states: "All the faithful of whatever Rite may, for devotion, receive the Sacrament of the Eucharist consecrated according to any Rite; and besides, where necessity urges and there is no priest of the other Rite available, a Greek-Ruthenian priest may administer the Eucharist which has been consecrated from unleavened bread; and conversely, a priest of the Latin Rite may administer that which has been consecrated from leavened bread; but each must follow his own Rite in administering it."

"Any member of an Oriental Rite validly and licitly fulfills the precept of the Paschal Com-

munion each in his own Rite and in his own parish church; and those who may have fulfilled it in another parish should take care to inform their own pastor of the fact that they have fulfilled it" (Bouscaren, *Canon Law Digest,* I, 14).

With reference to the second question, the general regulations of Canon 804 are also applicable to clerics of the various Eastern rites. Though the canon specifically requires of Eastern-rite clerics the presentation of credentials issued by the Sacred Congregation for the Eastern Church, this evidently does not apply to those priests of the Eastern rites who have bona-fide residence in this country and are attached to a given diocese. In this case credentials issued by the proper bishop are sufficient. This is definitely the case with the Ruthenian clergy in this country who, as Woywood states, have their own bishop who can issue letters of recommendation to the priests subject to him.

In a number of places where there is a large settlement of Eastern-rite Catholics but no church of that particular rite, the local Latin pastors frequently arrange for a priest of that particular rite to hear confessions, celebrate the Liturgy and distribute Holy Communion to the Eastern-rite faithful at regular intervals during the year. If this is done with the knowledge of the local Ordinary, there can be no doubt about the legality of such arrangement. As a matter of fact, such demonstration of unity will do much to foster a closer harmony among Catholics of different rites and will give practical proof of the universality of the Catholic Church. Consequently, such a practise should be encouraged.

Penance

Regarding the Sacrament of Penance, the Decree *Cum data fuerit* clearly states that a Catholic may approach any Catholic priest (regardless of rite) duly authorized to hear confessions and give absolution, and may receive absolution from him validly and licitly, even if a priest of one's own rite is available.

But, "A priest of the Greek-Byzantine rite, approved by his Ordinary for confessions, cannot validly and licitly absolve in a church or oratory which is subject to the exclusive jurisdiction of the Ordinary of the Latin rite, unless the latter has expressly granted him faculties" (S. C. for the Oriental Church, Aug. 26, 1932, in *Sylloge,* n. 173).

Also, "A priest of the Latin rite cannot validly and licitly hear confessions and give absolution in a church or oratory which is subject to the exclusive jurisdiction of the Ordinary of the Greek-Byzantine rite, unless the latter has expressly granted him the faculty to do so" (S. C. of Propaganda, Dec. 2, 1932, in *Sylloge,* n. 175; cf. also Bouscaren, *op. cit.,* 1941 Supplement, p. 105).

Regarding the absolution from censures and reserved cases, the Decree explicitly states that "priests of the Latin rite, however, cannot absolve the faithful of the Greek-Ruthenian rite from censures and reserved cases established by the Greek-Ruthenian Ordinary without the latter's permission." The same thing, in turn, is true of Greek-Ruthenian priests regarding censures and reservations established by the Ordinary of the Latin rite. And in order to avoid difficulties, which rather frequently occur in practice, "let the respective Bishops, if they have reserved any cases, inform each other of the reservations they have made'" (Decree *Cum data fuerit,* art. 31; cf. Bouscaren, *op. cit.,* I, 14).

So far as the Pittsburgh Ordinariate of the Byzantine-Slavonic rite is concerned, the Bishop has reserved only those censures and cases explicitly reserved to the Ordinary by the Code. According to information received from the clergy, the same situation prevails in the Philadelphia Ordinariate.

Extreme Unction (Funerals)

As for the Sacrament of Extreme Unction, there is not much to be said. "Holy Viaticum [and, by inference, Extreme Unction, since it is a reserved parochial function] should be received by the dying in their own rite and from the hands of their pastor; but in case of necessity it is allowed to receive it from any priest; the priest, however, must administer according to his own rite" (Decree *Cum data fuerit,* art. 34; Bouscaren, *op. cit.,* I, 14). Consequently, in places where no Ruthenian priest is available, or if he is temporarily absent, it is absolutely permissible for a priest of any rite to administer the last rites to the dying.

It has been reported that in some instances a chaplain attached to a Catholic hospital reproached the Ruthenian pastor for visiting and ministering to Ruthenians confined in that particular hospital. Such practice is obviously contrary to the laws of the Church, which designate the administration of the Holy Viaticum and Extreme Unction as one of the parochial duties and rights of the pastor (Canon 938).

In like manner the provisions of the Church with regard to funerals are clearly expressed by the aforementioned Decree, thus: "The celebration of funerals and the reception of emoluments in families of mixed rite belong to the pastor of that rite to which the deceased belonged" (Art. 35; Bouscaren, *op. cit.* 1, 14). A fortiori, there can be no question about cases in which all members of the family belong to one and the same rite. In case a Ruthenian priest is not available, the Latin pastor is bound by charity or even justice to arrange for Christian burial.

N. O. D. L. Notes

Mr. William C. Smith

A step in the right direction

A NEW comic strip, "The American Adventure" by Bradford Smith is making its appearance in newspapers throughout the country. Based on sound historical research, the strip narrates the story of our country from the time of the first settlers.

It would seem to me that such a comic strip, which is well drawn, and has a good historical background, and is plenty adventurous, would do much to offset the goings-on of such sensationalism as displayed in comics like Superman, and the (to me, at least) somewhat off-color hijinks of "L'il Abner."

Whether we like it or not, comic strips and comic magazines are here to stay. The only thing we ask, then, is that they be clean.

As we write this, word comes from Baltimore that Mayor D'Allessandro, of that city, has asked for legislation to curb the sale and distribution of objectionable comics. The Mayor said he has been worried about the inroads of these magazines on youth.

Since no changes have been reported in our list of objectionable magazines, this comic list is appended in its place.

The list was prepared through the cooperation of the NODL directors of the Archdiocese of Chicago and the Diocese of Pittsburgh.

Your correspondent had the privilege and the pleasure of addressing a meeting of the Sodality Union of the Archdiocese of Washington; and the Committee on Morals and Public Decency, headed by Mrs. Frederic B. Tuttle, agreed to conduct a campaign along NODL lines, to rid the newsstands of the District of objectionable comic magazines.

During the course of the meeting, plans to organize the drive on a Sodality-wide basis were drawn up.

Sister Lilliana Owens, of Loretto Academy, El Paso, Texas, is one of the people who writes comic-book scripts. She is a far cry from the Al Capps and others who draw goofy, sensational, or even sexy comic strips.

Says Sister Lilliana: "Comic books have a definite place in education. The way to counteract the influence of evil comics is not simply to prohibit or confiscate them, but to match them in appeal with worthwhile comics."

Some of Sister's comic-book scripts are: "Key's Toast to the Flag of the U.S.A."—"Loretto —the Monument of Nerinckx."

The way the Sister came to

realize the importance of comic strips was through one of her high-school students. He turned in a fine paper on Martin de Porres. She wondered where he got his information, and found it was from the Catholic monthly *Topix*.

The boy had been having trouble with English, and she knew that the words and phrases in the regular textbooks rather confused him. So he turned to the comic book for its pictures, which in turn helped him with his English.

So Sister came to feel that comics—i.e., the right kind of comics—have a definite place in education.

"Comics are here to stay," the Sister says. " 'Lazy reading,' you say; yes, maybe, but so is the movie." She goes on to point out that if the movie can be integrated in an educational program, so can the technique of the comics.

An editorial from the Boston *Pilot* anent the evils of comics was recently inserted into the Congressional Record, at the request of Representative John W. McCormack, of Massachusetts.

The New York State Pharmaceutical Association, comprising 6900 members, at a recent convention decided to use the NODL Comics Code as a basis for determining what comics they will or will not sell in their stores.

The N. O. D. L.'s Partial List of Objectionable Comics follows:

Action
All Flash Comics
All New Comics
All Top Comics and Blue Beetle
All True Crime
Archie
Black Hood
Black Terror
Blazing Comics
Blonde Phantom
Blue Circle
Boy Comics
Boy Commando
Brenda Star
Camera Comics
Captain Wings
The Claw
Comedy Comics
Corliss Archer
Crime Busters
Crime Does Not Pay
Crime Exposed
Crime and Punishment
Crime Reporter
Crimes By Women
Crimson Terror
Dagar
Daredevil
Detective Comics
Exciting Comics
Exposed
Famous Crimes
Feature Comics
Fight Comics
Gangsters Can't Win
Gay Comics
Guilty
Headline Comics
Jo-Jo
Joker Comics
Jumbo Comics
Jungle Comics
Justice Comes
Kid Komics
Kid Eternity
The Killers
Laughs
Lawbreakers
Law-Crime
Liberty Belle
L'il Abner
Manhunt
Margie
Military Comics
Miss America
Miss Fury
Miss Marvel
Miss Victory
Mr. District Attorney
Modern Comics
Moon Girl
Murder, Inc.
Mystic
Nyoka
Penalty
Pep
The Phantom
Phantom Lady
Police Cases
Public Enemies
Real Clue
Rulah
Screen Comics
Select Comics
Sensation
Shadow
Smash
Sparkler
The Specter
The Spirit
Spotlight
Sun Girl
Supermagician
Super-Mystery
Suspense
Tarzan
Teen Comics
Tegra
Terrific
The Terror
Thrilling Comics
True Crime
Underworld
Wanted
War Against Crime
Western True Comics
Whiz
Wonderwoman
Wonder Comics
Wow
Young Allies
Young Romance
Zoat Comics

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

IS there any decree against the wearing of purple or red cassocks by altar boys?

The authors all agree that it is proper that the server's cassock be of black color. The server takes the place of a cleric and for all clerics who are not prelates, the cassock is black. However, "There is no decree of the S. Congregation of Rites which authorizes or forbids red cassocks for altar boys." *(Eccl. Review,* Dec. 1932, p. 644). "The custom of wearing a red or purple cassock is permitted. In churches of Religious Orders altar boys may also wear a cassock of the same color as that of the Religious." (Stercky-Ceremonial, Vol. I, p. 89).

What is to be thought of the practice of never celebrating a Requiem Mass (Missa quotidiana)—lecta or cantata, rubrics permitting?

So far as the present writer knows, this is not a wide-spread practice. Since the Church permits the requiem on certain days and has special prayers for the dead, it is much more proper to offer a "black Mass" although, of course, the Mass is essentially the same whether it be celebrated in black or in any other liturgical color. A Mass offered for the dead at a privileged altar brings with it a plenary indulgence regardless of the color, as the Holy Office has declared. (Feb. 20, 1913). The S. Congregation added "It is praiseworthy to offer a requiem Mass out of a sense of regard for the departed."

Can a simple priest bless the oil for extreme unction?

He needs an apostolic indult. (c. 945). Priests of the Eastern Church have the general permission of Rome. It is probable, that extreme unction would be validly given with chrism, but this should be used sub-conditione and only in case of necessity.

Is it forbidden to preach a short sermon at funerals? (Cappello-De Ext. Unctione n. 58)

There is no general law, (Why should there be?), against speaking briefly on the shortness of life, the need of prayers for the dead, the meaning of the ceremonies, etc. Non-Catholics are frequently present and a short talk on Catholic doctrine may be the occasion of their conversion. *Personal Eulogies* should not be preached without the permission of the Ordinary. The sermon, when given, should precede the blessing of the corpse. If a priest other than the celebrant preaches, he does so without surplice or stole. (S. C. Rites, n. 2888).

If a priest recites the Breviary in some other language than Latin has he fulfilled his obligation?

No; it must be recited in the

Latin tongue. (S.C. Rites, July 3, 1904; Prummer II, n. 368).

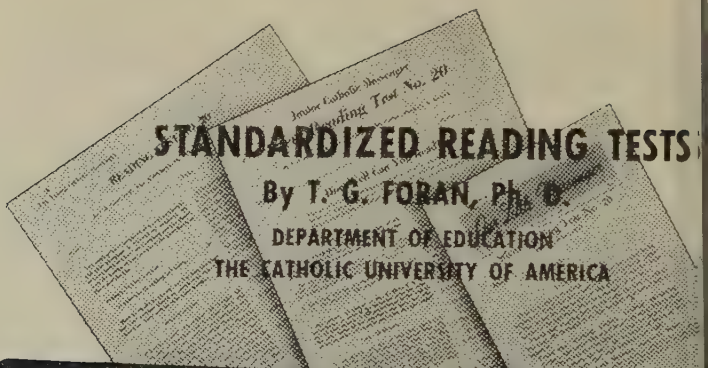
This case was discussed by the clergy of the house before Christmas: Father John celebrated the midnight Mass according to Daylight Saving Time in California. He returns to the rectory at 12:45 a. m. (Daylight Saving Time) which is 11:45 p. m. Standard Time. May he have a lunch even if he is to offer another Mass at 8:00 o'clock.

The Commission of Interpretation lately settled controversies on the meaning of canon 33. When the precepts are formally distinct, (Breviary, Friday abstinence, Eucharistic fast), different systems of time may be followed. For example, it is Friday midnight by Standard Time. The abstinence of Friday has ceased. But by *local mean time* in a particular city it is only 11:50 p. m. I may eat meat or drink coffee, etc., even though I am to say Mass at 7:00 o'clock —two distinct precepts fulfilled according to two different systems of time.

But the three Masses on Christmas do not imply formally different precepts, but only one, i.e., the Eucharistic fast, and the *same system of time* must be used. Hence, Father John should have abstained from eating between Masses as it was past midnight by D.S.T. (C. of Interpretation May 31, 1948).

We had a dispute lately about the solution of the following marriage case: John, a careless Catholic, married Mary, non-baptized, in 1906 before a Judge. She wanted him to have their marriage "blessed," but he refused. Finally in 1909 she took instructions and was baptized in the Catholic Church and went back to live with John without any further proceedings. Some few years later (1912) they were divorced, and she wished to marry a good Catholic. Father Charles says that she could not, as her marriage became valid by the fact of her baptism. I think she could, as the cessation of the impediment did not convalidate her civil marriage to John. Am I right?

You are right. The pertinent canons are 1133, 1134, 1135. The marriage in 1906 was invalid due to disparity of cult no matter where the ceremony occurred. The "Tametsi" or the "Benedictine Declaration" did not affect this case even if the marriage was celebrated in a place where the "Tametsi" was in force. The impediment ceased, but there was no fresh renewal of consent as is required by Church law for validity. The impediment of disparity of cult is public (c. 1037) and hence both would be obliged to renew consent before the authorized priest and two witnesses, (under the "Ne Temere" law of April 19, 1908). This was not done. The priest who baptized Mary did not have a new Code, although the law was the same then as now. Prove all the facts through the Chancery, and Mary is declared free.



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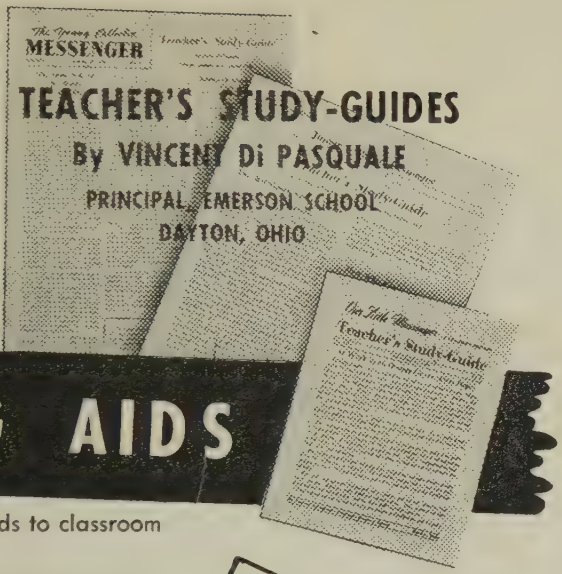

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N 2, OHIO

The Vernacular in Our Liturgy

H. A. Reinhold

Reasons for and against

I AM very grateful to the editors of THE PRIEST for their kindness in letting me have some space to report to my confreres on a question in which I have had an active and keen interest ever since I entered the seminary back in 1919. Unfortunately our problem has in the past usually been discussed under a certain stress and the advocates of the mother tongue in our liturgy were most of the time also advocates of other causes, mostly heretical: Wycliff, Hus, Luther, Calvin, Cranmer, John Knox and the rationalists and representatives of the enlightenment, the men of the Synod of Pistoia and Febronius and Wessenberg's partisans. Naturally this issue seems to be, to say it colloquially, a very "hot potato;" touch it and you burn your fingers.

The way the reports on utterances of the Holy See have been head-lined by certain papers has made it worse for the vernacularists. Paragraph 60 of *Mediator Dei* expressly deals with this question. It re-states the customary arguments for the preservation of Latin: "a beautiful sign of unity," an "antidote for any corruption of doctrinal truth." However the Holy Father is not adamant about these reasons for, in the next sentence, he states that "in spite of (these two reasons) the use of the mother tongue in connection with several rites may be of much advantage to the people."

What is strictly forbidden is the procedure of adopting translations for liturgical use by the ministers of the Church or in congregational use without permission from Rome. The general impression, however, given by many newspapers, was that even the discussion of this issue was forbidden and that there was no hope that Rome would ever consider such a radical change. However there is nothing in the wording of the whole paragraph which suggests that the use of the vernacular was condemned for all eternity as a liturgical language.

Example in France

A few months later the same spectacle took place before our eyes. The French hierarchy had requested and obtained permission for something so far unheard of in France: the use of the vernacular in a number of sacramental rites contained in the Rituale Romanum. A number of our papers gave the impression that the Holy See had restricted the use of the vernacular and forbidden it in places where it had crept in. In view of the fact that many German,

Austrian and Swiss dioceses have diocesan rituals which contain even larger portions of sacramental rites and full funeral services only in the vernacular with not even an alternate Latin text, and that this has been so for many years, there was nothing startling in the decision for France.

I thought it necessary to bring in these two instances to illustrate that anybody who ventures forth for this cause has to be aware of an unfavorable reception. The issue has been discussed by lay and clergy alike in many English weeklies and monthlies with the utmost frankness. A number of French bishops have brought it before pastoral conventions on a large scale and given the priests full rein in their argumentation for and against the vernacular in the liturgy. In none of the European countries has anybody doubted the loyalty, obedience or common sense of the proponents of this change.

So far the moderate advocates have only wished to see the vernacular in such rites as: baptism, funerals, last sacraments, weddings and some minor sacramentals. It seems that permission for the use of the vernacular in these rites is comparatively easy to obtain from Rome, once the hierarchy is convinced that it is better to do so and applies to Rome for permission.

I personally do not think I would be called radical if I go even farther by saying that although the above is a great piece of progress, I would advocate even more: a complete translation of the entire Rituale Romanum for universal and common use in all parish churches, and also a gradual introduction of the vernacular into the Mass.

The first American Bishop, Bishop John Carroll of Baltimore seems to have gone even further. However, Pope Pius XII's two reasons, given above, can very well be taken care of, if we keep in Latin, as a "sign of unity" and an "antidote of corruption in doctrine," the Canon of the Mass and all those prayers which are said in a low voice. This would restrict the vernacular to exactly those parts which are supposed to be sung by the people or to be heard: the "hymnal" parts (Introit, Gradual, Offertory, Communion Verse, the Credo, Sanctus, Agnus Dei and [perhaps) the Kyrie] and the prayer in common: Collects, Preface, Our Father, and Thanksgiving after Communion. Since the epistle and gospel are already being read in English, they would only have to be moved into the "right" place, making repetitions and time-consuming reading unnecessary.*

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*If the Bishop assists pontificaliter at High Mass the gospel is read once by the celebrant, once by the bishop, once by the deacon and once more by the preacher, while the original idea was for all to listen to solemn "KERYGMA" or announcing of the word of God. This would be more obvious in vernacular Masses.

The reasons for having the vernacular in the Mass, not the Mass in the vernacular, are the same as the ones usually given for the Sacraments and sacramentals, with a few more to add. Thirty years ago these reasons were proposed in an American Theological review with great charm and skill by the late D. J. Campbell, a Nova Scotia priest. The reasons against the change offered by his opponents were the same as the ones usually given now. He dealt with them thoroughly and wittily—but obviously "out of time," as the issue was dropped when he died. No wonder: it was the day of Modernism and everybody was more than usually on his guard not to be found among the "proponentes nova et suspecta."

Precedent Shattered

It has been pointed out that the changes made by the present Pontiff are of a more thorough and precedent-shattering nature than any known change before: the new psalter was translated from what seems to be the best conjecture of the original, leaving not only the Vulgate, Septuagint, but St. Jerome behind. The use of saliva in baptism which may go back to Apostolic times was for all practical purposes discontinued. Confirmation of people in danger of death was introduced. What seemed a bold venture when I proposed it for seamen back in 1934, evening Mass for special circumstances and all that goes with it, was not only permitted as a war measure, but has become a thing of ordinary life in Germany and France and perhaps elsewhere.

The liturgical classification of saints has been "obliterated" by one based on a completely new aspect: the Common of the Popes. As these measures were taken in spaced succession they seemed to be nothing but routine decisions demanded by emergencies or long overdue. But when seen together as the outcome of one short pontificate they are symptoms of a fearless, bold, and solicitous awareness of a new world shaping itself, which is indeed promising for our cause. The only instance in modern Church history which resembles these measures seems to be Pius X's Communion decrees.

Does it then appear so very untimely and hopeless to focus our attention as priests on another traditional usage which, I feel, has outlived its usefulness —the retention of a "dead and sacred" language in those parts of our parish liturgy which are supposed to be *Kerygmatic,* to establish a live connection between the eternal, timeless mysteries of Christ and men and women living in this age? The catechumen or fore-Mass was not only originated in the synagogue as a service of prayer and indoctrination, but preserved this character until the Latin vernacular was no more understood and the Romance, Celtic, Slav, and Teutonic languages be-

came the new vernacular. It was then that even the fore-Mass became a clergy-Mass and receded into the cloud of mystery which shrouds the sacrificial part of the Mass. This is not the place to investigate the reasons why the West was treated differently from the Slavic East and why this time the Church did not make the same change she had made in the third (?) century, when she made the transition from Greek to Latin to take care of the new situation in Rome, "gone Latin" again.

True Latin Is Dying

Until the nineteenth century Latin remained at least the language of the educated, but now it is even disappearing from high schools and colleges. Today's seminarians are taught less Latin than any have learned since the Middle Ages and there are some who feel frustrated even with Latin versions of St. Paul's epistles, Gregorian hymns, and sermons by St. Ambrose. This trend may be regrettable from a cultural point of view, but it will not be stopped and, maybe, it is a blessing in disguise. If we were more familiar with sacred English texts and if our dogmatic knowledge had an English vocabulary our sermons might gain from it. I can still remember preachers who quoted Latin in their sermons and used the artefacts of high-grade theological speculation right out of dogma ("kerygmatic" is a term widely used in French and German publications during the last ten years) books to break the bread for the little ones. It was not so long ago either.

One of the standard objections is that even the "people" don't want the liturgy in the vernacular. There is a complex answer to this simple statement. 1) How do we know? Who are the people? Whom did you ask? 2) How on earth, do we expect the "people" even to think of the possibility of having English in the liturgy, when from childhood days, we have "proved" to them that the vernacular is the mark of heresy and that Latin is better? The possibility never arises in their minds and even to think of it appears disloyal.

However if we examine the customary reasons given for the retention of Latin, we notice that they are not as solid as they are emphatically stated. Here are a few:

Latin is a sacred language—It is? No more than Hebrew, Aramaic and Greek, which are the languages of the Bible, nor is it less unchanging and aloof from vulgarity than these.

Latin is the language of the Church. Yes, and nobody wants to change that as a means of communication, for authentic texts, dogmatic decisions, Canon Law and so forth. But the Catechumen Mass is not a colloquy between the Apostolic See in Rome and a missionary in Java, but the medium between the ordinary Christian and God in which the Word is dispensed, the

mind is enlightened and the heart speaks.

Latin is the universal language. It is not, not even in the liturgies of the Church, from the Greek of the Uniates in Sicily to the modern Rumanian used in Transylvania. Unless we want to affront the Eastern Christians by making it stick that we regard them as second-rate, we had better not be too emphatic in stating that Latin is the only real and true language of the liturgy. Such Latin superiority will only increase their fear that they have to lose their identity, when they come back to unity with Peter.

What appears to us so simple, appears to others as arrogance. More and more missionaries in countries of great and ancient civilization like China, Japan, and India are finding out that a good pagan does not have to be westernized first before he becomes a good Christian and the best among them are trying hard to find a way of bringing Christ to the Orient without uprooting men first from their cultural heritage.

The situation is different in primitive countries, and our forebears in the northern woods of Europe were primitive. But in the meantime the post-medieval ages have greatly changed the human "substratum" of Western man and, if we want to speak to the heart and mind of our contemporary, Latin does not seem to be any longer the best idiom for it. We do not use it for sermons, talks, the written word—is it any longer wise and consistent to use it, when we want to establish the most vital contact between God and man in our sacramental life?

Another Objection

The French Dominicans in their excellent magazine *Maison-Dieu* have dealt with another objection which comes from the other wing of the liturgical movement: the liturgy is a mystery, as God is a hidden God, therefore let us keep Latin, which expresses this mystery best.

This is, in my estimation, the worst of all arguments for Latin, because it is based on class notions. There are the educated who know Latin—no mystery for them. But the "turba," the great "vulgus" who don't know Latin, let them have more and more mystery. Besides, it is not a serious argument when you can buy a Stedman, translated and fool-proofed with reference symbols! Apart from these more practical considerations, even in principle there is here a confusion of mystery based on supra-rational and supernatural truth, and mysteriousness based on ignorance. The Church only in Red propaganda is deliberately engaged in maintaining ignorance. Such benign concern with un-wisdom of the masses by the knowing few is a rather suicidal attempt to protect the sacred sphere from the masses.

But you just mentioned Stedman, someone will say. We have

more missals than money can buy; then why advocate radical changes? My answer to this simple question is complex again. In the first place, I am a pastor who has a missal for every parishioner in all pews—donated by the late Monsignor Stedman. I do all I can to encourage its intelligent and prayerful use. I give it to converts and as rewards and gifts. But with all this, I regard a missal as a crutch, as a good and solid one, it is true, but as a crutch.

In a way it reminds me of a deaf man who goes to an opera with a music score and a libretto in his hands, watching the antics of the conductor and the notoriously poor acting of the singers. He ought to have two pair of eyes to focus it all right. As long as we have the "loud" parts of Mass in Latin, please don't discourage the use of the missal. At least, the people are in parallel action with the priest. Their mind participates even if their eyes are glued to a book. It is a closer participation than mere general intention and particular attention to other prayers. There is mental unison. But it is the "hearing of Mass," the praying the Mass, of monads, in a mediate way.

What makes a Benedictine or Cistercian Conventual High Mass so impressive? The intercourse of voices, minds, hearts, eyes and bodies between altar and congregation. They really celebrate together—because they don't need translations. What troubles me is the lack of "immediacy" between priest and congregation which gives the prospective convert, for instance, the impression of something artificial, distant. Some converts have been impressed by the individual devotion, the absorbed earnestness of prayer they notice in Catholic churches, while a low Mass went on at the altar, especially after all the folksiness, togetherness and fellowship in Protestant churches. But who is advocating that we should shed the majesty, restraint, dignity of our liturgy? Who is advocating a false, lowered popularity? Of course you can fulfill your Sunday duties at Mass, even if the little bell calls you back to earth out of infused contemplation, but then you have your time-table, meditation and liturgy, mixed up or you already walk extraordinary ways.

Made For Participation

An attentive investigation of the missal cannot but reveal that the catechumen-Mass was made for participation by the audience, not only in mind or general intention, but in a real and personal way. If somebody holds the opinion that the fore-Mass itself is out of date and had better be left asleep in documents and perfunctorily persolved by clergy ordained to know and do these things "for" an awed crowd, I cannot argue. It would lead to clericalization of the Church, counteract the Pontiff's call to Catholic Action, widen an already threatening gap between

clergy and laity, and, finally, completely reverse the "sacramental trend" since Pius X.

There Are Difficulties

The argumentation for vernacular in those parts of the liturgy that are meant to call for response by the people does not blind me to the tremendous difficulties which are involved. Yet the number of priests interested in this problem and inclined to follow the argument is rapidly increasing. "The English Liturgy Society" in England and "The Vernacular Society" (39 East Congress St., Chicago, Ill.) find more and more members and devote their time to study of the question and to tabulating of intelligent reactions. But it seems that the laity on the whole is completely unaware and we clergy adopt the attitude that this is dangerous territory. Apathy and apprehension are the first major obstacles. Nobody enjoys the reputation of being a self-appointed one-man-committee for the reform of the Church from the bottom up. I don't. But isn't it strange that, while a war was raging and communications cut off, this same problem was widely discussed on both sides of a divided world?

The Church is fighting rearguard actions, humanly speaking, over Europe: does the muteness and inarticulate obedience suffice for millions of faithful in totalitarian persecution, where all coherence is atomized, preaching impossible, and where every Christian is called to decide—often without guidance? Should we not use every bit of potential armor to make our faithful into alert, awake, knowing and responsible Christians? Why then forego the liturgy?

Midwestern priests have expressed fear of further complications in the case of their national parishes. But is the Latin Language a bond between the Anglo-Saxon laity and their Polish or Italian fellow-Catholics? It is the sermons, the extra-liturgical prayers, hymns, the schools, etc., which counteract the absorption—apart from other, more subtle agents.

I agree with Fr. Martindale, S.J., in his regret for the loss of subtlety, majesty, and beauty which we clergy see in our Latin texts. I fear we shall lose them even in the best of translations, although neither the King James Version nor the Book of Common Prayer seem to be totally inferior in tone and vocabulary. Men like Ronald Knox can be found on these shores.

Let's Speak Out

But it is not the purpose of this article to tell the priests what to do to make a smooth translation. That is up to the Holy See and to our Bishops. I have no fear that, once the Shepherds feel that the scale is weighted towards a change, they will not make it and that they will not know how to do it. This is only a minority report to let the vast majority know what causes the ripples on the surface. We are not "desirous of

new things" as the Gauls were in Caesar's days, but some of us are under the impression that there must be more than one reason why the Mass receives so much lip-service and so little real understanding; why we have hardly made any progress towards the goal set by Pius X's liturgical reforms; why the people flock to novenas, but go to Mass only because they must, and why much of our preaching is so trite, commonplace and unconnected with the sacred action on our altars. I feel that the principal reason is, in spite of obedience and willingness and lip-service, that the foreign tongue has made out of Mass something to be "performed" or "persolved." If this can be remedied, should we priests who serve parishes not voice our observations?

To conclude on an amusing note, there is one reason which we often give as an advantage for Latin: the lady who went to China and entered a church to find the same Latin Mass. She did not understand Latin—neither in Chicago nor in China. Should we conclude, then, that she felt at home, because she did *not* understand it in either place? Or the answer Monsignor Benson, the great convert, gave the late Fr. Campbell: "Why, just imagine, you go to France and have to listen to French even at the altar. Isn't it horrible enough for sermons?" Or the famous travelling priest who comes to a church, let us say, in Serbia and can't read Serbian. I don't think anybody suggested the abolition of Latin missals or wanted to force, e.g., religious orders to give up their Latin liturgy. I am speaking of parish churches and institutions only. Even they will have their set of Latin missals!

A few years ago it seemed outlandish even to mention such a change. But I notice lately that Fr. Gerald Ellard, S.J., makes a cautious and prudent sally forth into this field in his latest book "The Mass of the Future" and that the new great standard work of the scholarly Fr. J. A. Jungmann, S.J., "Missarum Sollemnia," (2 vols.) takes a stand which is at least implicitly favorable to our position, on pastoral, traditional, dogmatic and historical grounds.

For Brotherhood Week
February 20-27

"The bigot is not he who knows he is right; every sane man knows he is right. The bigot is he whose emotions and imagination are too cold and weak to feel how it is that other men go wrong."—G. K. Chesterton.

"The being wherewith God has clothed us is of His creation and not of ours; and whatsoever He has given us remains His own property by which He wills to be honored."—Father Olier.

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

The Bible says: "Confess your faults one to another" (Jas. 5-16).

The Pope commands auricular confession to a priest, since 1215.

SMITH:

If Dallman will read two verses which precede what he quotes from St. James he will note what the Apostle meant by "one another." St. James had just told his readers that if any among them became sick the elders of the Church should be called; and that if these sick were in sin, the Sacrament administered by the "elders," which was only another word for "priests," would forgive these sins.

We can hardly believe that Dallman does not know that the practice of auricular confession by Christians was common throughout the fifteen centuries preceding Luther's time and, therefore, long before the Lateran Council which, in the year 1215, did *not introduce* confession, but merely decreed that all Catholics were bound to confess their sins *at least once a year.*

Luther himself commended the practice, in a beautiful tribute (cf. apud Unleber).

St. Leo, a Pope of the fifth century, referred to the practice when he forbade some priests to insist on "public" confession, saying that "private" confession is sufficient.

St. Jerome, in the fourth century, writes: "The second plank after shipwreck (of the soul) is the faithful and simple confession of your sins."

St. Cyprian, in the third century, tells people that they must even confess sins of thought and receive pardon through the priest.

Origen and Tertullian, in the second century, write on the necessity and benefits of confession.

St. Irenaeus, in the first century, speaks of certain women who had been led astray by heretics, as repenting and going to church to be absolved.

This brings us back to the very days of the Apostles, to whom Christ "committed the ministry of reconciliation" (2 Cor. 5:18-19).

One need not prove from Catholic authorities the practice of auricular confession as a fact in the Christian Church. The Greeks separated from the Latin long before the Council of Lateran, yet they took with them from the Catholic Church the Sacrament of Penance, of which confession of the penitent and absolution of the priest are parts.

You will find the confessional in the few Nestorian and Eutychian churches that still exist in the Near East. These sects broke away from the Mother Church in the fourth and fifth centuries,

yet they did not discard the confessional.

We submit herewith a few utterances of some non-Catholic theologians and ministers who praise the practice of auricular confession:

Leibnitz, in his *System. Theol.*, page 135, writes:

"The institution of sacramental confession is assuredly worthy of the divine wisdom, and, of all the doctrines of religion, it is the most admirable and the most beautiful. The necessity of confessing sin is sufficient to preserve from it those who still preserve their modesty; and yet, if any fall, confession consoles and restores them. I look on a grave and prudent confessor as a great instrument of God for the salvation of souls. His counsels regulate the sentiments, reprove vices, remove the occasions of sin, cause the restitution of ill-acquired property and the reparation of wrongs, clear up doubts, console under afflictions, in fine, cure or relieve all the evils of the soul; and nothing in the world is more precious than a faithful friend, when he is bound by his functions and fitted by his knowledge to devote to you all his care under the zeal of an inviolable secrecy."

Elbert Hubbard, in his *Friendship and Death*, writes:

"The confessional seems a crying need of every human soul."

Rev. Dr. Kilpatrick (Presbyterian) of Toronto, Canada, writes:

"The Roman Catholic Church knows full well the value of the personal work of confession . . . It is not a mere little wooden box, but the act of two souls—two souls opposed in the presence of the spirit of God. It is a blessed thing to preach the Gospel; but to get alongside of a soul which was defiant and obdurate—this is the thing which means the burden, the passion, the toil of the ministry."

Rev. Charles M. Sheldon, of Topeka, Kansas, writes in *In His Steps:*

"It is a place where the people can carry their troubles of whatever kind or nature, business, spiritual and religious, family affairs and purely personal matters and receive advice such as any minister should be able to give, advice that no lawyer and few other friends could give."

Rev. E. H. Stevens, (Baptist) quoted in the Sioux City, Iowa, *Journal*, on February 21, 1916:

"But God so made the human heart and determined relations between man and man that he hungers to hear the word of absolution even though it is spoken by his brother man . . .

"It is folly to minimize the office of absolution because some ecclesiastics have abused it. Who have abused the office more, the men who have used it, though mistakenly, or those who have neglected it almost entirely? Protestants must get back to the first principles of human nature and good religion."

Rev. G. R. Gebauer, of Duluth,

Minnesota, said on April 19, 1914:

"No greater silliness is there than the rant about an institution like the confessional, which fails to appeal to us, but which has been a source of comfort to millions."

In an editorial, September 8, 1892, the *Christian at Work*, observed:

"There is no question that the confessional as a means for relief to the sin-burdened soul has its advantages. It must be a great relief to one bearing the burden of some peculiar sin to be able to go into a closet and there, through a small screen window, whisper into the ear of the faithful priest the story of the sin and ask what he shall do. To be sure, there is the feeling in our Protestantism 'Go and tell Jesus.' But even here perplexity and doubt sweep over the soul as the questions arise—What must I do? What reparation must I make? Or yet, the tempter assails me irresistibly at times; what shall I, what can I do? That agonized cry often comes up from the troubled soul that seeks relief, but in vain. We thus throw out the subject for the consideration of those having interest in the matter. Of course many would say 'Go and tell your minister.' But often the minister is the very last one to whom one would confide the distressing secret. So far as the Roman confessional is concerned it is inseparable from the dogma of priestly absolution with which it is connected. But it would undoubtedly be a great source of comfort at times if some sin-burdened soul could find some judicious friend, who could serve him in this critical time of spiritual depression and conflict."

The same Christ Who gave commissions to the Apostles to preach the gospel, to consecrate the Eucharist, also gave them power to forgive sins in His name. It was to the Apostles alone, gathered together when Christ appeared to them on the day of His resurrection, that He said: "As the Father has sent Me I also send you . . . Receive the Holy Spirit, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained" (John 20:21-23).

The very words of this commission constituted the Apostles —and evidently their legitimate successors—judges, but a judge may not pass sentence until he hears the case, and that calls for "confession."

To those who say "we believe in confessing our sins directly to God," the correct answer is that God has decreed that we confess them to His duly accredited agents.

Hasn't God always dealt with man through man? Did He not deliver His Ten Commandments through Moses? Does not Christ say (Matt. 9:6) that He forgave sins on earth as "the Son of *man*," and did not the crowd (v. 8) "glorify God, Who had given such power *to men?*"

Sermon Suggestions

For the month of February ✠*J. F. Noll, D.D.*

"Seven" Sacraments

February 13

IN a wide sense a Sacrament is a "symbol of a sacred and mysterious thing." In that sense the Old Testament had Sacraments, such as Circumcision, which more than any other ordinance of the Old Law had the character of a true Sacrament, because it effected regeneration. It was a pattern of Baptism.

Then there was the eating of the Paschal Lamb and the consumption of the "loaves of proposition," figures of the Holy Eucharist. Futhermore they had various purifications, types of the Sacrament of Penance; and the rite by which the Levitical priesthood was perpetuated, a figure of Holy Orders.

But in the New Law there are (1) seven Sacraments; (2) all instituted by Christ; and (3) they have their efficacy from Christ's redemption, which is applied through them to individual souls.

(1) It is an article of faith that there are seven Sacraments, namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. This was declared very clearly by the Council of Trent. Luther did not deny the existence of seven Sacraments until he realized that some of them depended on the validity of one of them, namely, that of Holy Orders, which he was not empowered to confer on another. In the year 1520 he declared that there were three Sacraments Baptism, Penance and the Eucharist; then in 1523 he reduced the number to two, namely, Baptism and the Lord's Supper. But if the Lord's Supper was to contain the body and blood of Christ, it, too, could be effected only through the Sacrament of Holy Orders. This naturally left only Baptism for Protestants. They may have that Sacrament because it is the teaching of the Church that any one, Catholic, Protestant, Jew or even a pagan, may administer Baptism validly, if only he has the intention of doing that which Christ had in mind when He instituted that Sacrament, and performs the rite correctly.

Zwingli and Calvin were also forced to hold to the two-Sacrament theory, but they were as powerless as Luther to produce the Eucharist, as Catholics believe in it, for their Lord's Supper.

Up until their time, which meant for fifteen centuries, the entire Christian world accepted and made use of the seven Sacraments. The Orthodox Churches, five hundred years older than any form of Protestantism, have all the seven Sacraments, because they have Bishops validly consecrated and, therefore, empowered to confer the Sacrament of Holy Orders.

(2) Christ instituted all seven Sacraments. If Holy Scripture does not clearly state that He instituted some of them it is quoted in favor of all of them.

Fathers of the Church hold that when Christ had Himself baptized by St. John He intended to have

water used for the cleansing of the soul from sin. Of course He had no sin, but by His example He would impress on mankind for all time that which He commanded (John III, 5): "Unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of God." Then before His Ascension He commanded His Apostles to go into the whole world to preach the gospel and to baptize: "Go, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. XXVIII, 19).

It was only after the Church was formally established on Pentecost that **Baptism** became necessary as a "door of entrance" into the Church.

Christ promised, before His passion, that those who believed in Him should receive the Holy Ghost. While it is not recorded, in so many words, that Christ instituted the Sacrament of **Confirmation** we learn that it was administered by the Apostles soon after they themselves received the Holy Ghost on Pentecost. We read (Acts VIII, 14-16) "When the Apostles, who were in Jerusalem had heard that Samaria had received the word of God they sent to them Peter and John who, when they were come, prayed for them that they might receive the Holy Ghost; because He had not yet come upon any of them, but they were only baptized in the name of our Lord Jesus. Then they laid hands upon them and they received the Holy Ghost."

The institution of the **Holy Eucharist** is clearly recorded in Matthew, Mark, Luke and its promise recorded by St. John. St. Paul tells us that he had received a special revelation from Christ Himself concerning its institution.

The Sacrament of **Penance** was instituted by Christ Himself on the day of His Resurrection when, breathing on the Apostles, He said: "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained" (John XX, 23).

Extreme Unction is referred to by St. James in the words: "Is any man sick among you let him call in the priests of the Church," etc. (James V, 14-15).

Holy Orders was instituted when Christ empowered the Apostles and their successors until the end of time to do what He had done at the Last Supper, namely, to change bread and wine into His body and blood.

Matrimony is referred to by Paul as "a great Sacrament." Sometimes the word "Sacrament" here is tranlated "mystery," but it amounts to the same thing. Matrimony, however, differs from the other Sacraments in this that it needs a priest only as a witness. It becomes automatically a Sacrament for those who are "in the Church."

Christ had to be the institutor of all the Sacraments because they were to confer the merits of His own passion and death. If Christ is the meritorious cause of the Sacraments He must have been their author, and that is why the Council of Trent teaches that they were all instituted by Christ.

(3) When I said that Holy Scripture does not say, in so many words, that Christ instituted the seven, I had in mind that, while it refers to all the seven Sacra-

ments it does not declare definitely that Extreme Unction and Matrimony were instituted by Him. The fact that they are all referred to in the Bible at least makes it clear that they could not have been instituted after the time of the Apostles.

In his first letter to the Corinthians (I Cor. IV, 1) St. Paul refers to himself only as the minister of Sacraments and not as the author of any of them: "Let a man so account of us as of the ministers of Christ and as dispensers of the mysteries of God." Here we see the word "mysteries" used in the sense of "Sacrament."

The rejection of six of the seven Sacraments by modern religions does not at all mean that there is no historical or scriptural basis for the seven. It rather means, as we have said repeatedly, that five of them could not possibly be conferred by men calling themselves "ministers of Christ" without having received the Sacrament of Holy Orders from one who had himself validly received it as a successor of the Apostles.

For fifteen centuries history shows all Christians to have accepted the seven; and the Bible, as we have seen, mentions all seven, even if it does not, in every instance, call it a "Sacrament." Protestants call Baptism a "Sacrament," yet the Bible does not so call it.

It is of divine faith that all the Sacraments confer sanctifying grace, and that all impart special Sacramental graces and, therefore, Catholics should be eager to receive them. Three of them may be received only once in a lifetime; Holy Orders can be received only by comparatively few; and Matrimony may not be repeated a second time during the life of the partner with whom he or she contracted the original. But the Sacraments of Penance and Holy Eucharist may be received with great frequency, and no Catholic should need any exhortation whatsoever to take advantage of this privilege.

What Grace Is

February 20

WHEN you humbly acknowledge your sinfulness before God in an Act of Contrition you mention several reasons why. You tell your Heavenly Father that you are heartily sorry, first of all, because you have offended Him, Who is infinitely good and deserving of your love; then you lament the loss of His grace, and with it all right to Heaven.

As long as you remain free from mortal sin after the reception of the Sacrament of Baptism you live in a state of grace, which is maintained and strengthened and increased by other Sacraments, instituted by Christ for the application to your individual soul of the infinite merits of His Redemption.

(1) That many people do not fully comprehend the full import of Baptism is clear from the answer they are wont to give to the question "What is Baptism for?" The common answer is "Baptism takes away original sin, and, in the case of an adult, all sin." But Baptism does not merely take away something from the soul. It brings to it the most precious gift which God, even with His almighty power, could bestow on a creature, namely, His own divine life, which

elevates the soul to a supernatural state, which qualifies it for an eternal existence in the bliss of God's own Paradise, which places the soul in the condition which was Adam's before his fall, the condition of all the angels before the fall of many of them.

Last year all the world congratulated Philip Mountbatten when, through his marriage to Princess Elizabeth, he was elevated to a position in the royal family. But when God's grace enters the human soul it becomes elevated to a much higher order, to a divine order, and if at the time of its separation from the body in death, it still possesses that rank, it will share, throughout eternity, all the joy of the heavenly kingdom.

(2) The grace imparted by Baptism and all the Sacraments is called "Sanctifying" Grace, which effects an intimate union of the soul with God, making it, according to St. Peter, a "participant of the divine nature." It incorporates the person who possesses it into Christ; it engrafts him on Christ as the branch is engrafted on a tree. Just as a branch so engrafted draws from the life of the tree itself, so the person incorporated into Christ draws divine life from Him. Christ express that thought beautifully in the Parable of the Vine and the Branches, as follows: "I am the Vine; you are the branches. He who abides in Me and I in him bears much fruit . . . As the branch cannot bear fruit of itself unless it remains on the vine so neither can you, unless you abide in Me." After uttering these words Jesus said to His disciples: "These things I have spoken to you that your joy may be made full."

Surely there is reason for the person who is a living branch of Christ's Mystical Body, united to the Vine, Christ, to rejoice, to be extraordinarily happy, no matter what his material or physical lot in this world might be.

St. Paul reminded the Philippians (IV, 3) that, because of their possession of Sanctifying Grace, their "names were written in the Book of Life," which meant that they had a title to Heaven. If Heaven be the greatest treasure with which Almighty God could enrich an angel or human being, then the means to Heaven, namely, the state of Sanctifying Grace, must be the next most precious treasure He could bestow.

(3) When we speak of the need of grace for the performance of supernatural good works and for the conquest of temptation, we refer to an altogether different kind of grace—a passing supernatural aid rather than the permanent supernatural condition of soul.

That grace is called "Actual," and is given whenever needed to every human being, Catholic, Protestant, pagan. It is often called "the Grace of Assistance" because its purpose is to assist one to avoid evil and to do good. But even this grace is absolutely necessary for the earning of Heaven. Christ had that in mind when He said: "Without Me you can do nothing." He meant "nothing available for salvation."

Heaven is a place of supernatural bliss, and Sanctifying Grace is needed as a "ticket of entry," and actual grace is needed to give supernatural value to our works. These works must have a supernatural character if they are to merit supernatural reward. The means must always be of the same nature

as the end for the acquisition of which they are intended.

Actual grace offered to us by God works to our detriment unless we cooperate with it. Just as the earth can produce no fruits without the earth, so we can produce no supernatural fruits without the grace of God, and the grace of God can produce no fruits without our cooperation.

Actual grace is often defined as an "enlightening of the mind" and as "a strengthening of the will." In other words, it suggests to the mind what the person should do or refrain from doing, and strengthens the will to act accordingly. Its effects were demonstrated in a most powerful way on Pentecost when the minds of the Apostles were enlightened as they had never been before; and when their wills were so strengthened that they allowed nothing to stand in the way of the execution of their commission to "change the face of the earth" amid the greatest difficulties.

From what has been said you should need no further exhortation to prize sanctifying grace above all else, above riches or honors or pleasures, above life itself. You should never remain for a day in mortal sin, but do all you can to preserve yourself from falling by faithful cooperation with "Actual Grace;" and by the frequent reception of the Sacraments of Penance and Holy Eucharist to maintain and strengthen the supernatural state of soul in which you were "constituted" when, by Baptism, you were made God's child and an heir of Heaven.

Lenten Regulations

February 27

A season for penance and repentance, covering a period of forty days, dates back to the early centuries. Christ, although He did not and could not sin, observed forty days of strict fast and abstinence in the desert, as Moses and Elias, great saints of the Old Law, did before Him.

Every person who has sinned must do penance in some form.

(1) The Bible recommends three kinds of penance, namely, prayer, fasting and almsgiving, and the Church would like to have her people practice all three kinds during Lent: (a) by attending weekday Mass and the midweek public Lenten devotions; (b) by fasting according to the mitigated law in each diocese, and (c) by devoting to religious and charitable causes money saved by the practice of self-denial.

(2) Lenten regulations are not identical all over the world, as the Church permits Bishops to modify them according to the circumstances of places and times. In most dioceses of the United States the Lenten law reads in substance as follows:

(a) The Lenten fast and abstinence begin on Ash Wednesday and cease on Holy Saturday at mid-day. All the days of Lent, except Sundays, are fast days. The Wednesdays and Fridays of Lent (excepting the Wednesday in Holy Week) Ember Saturday and Holy Saturday until noon, are also days of abstinence.

(b) Those who have passed their twenty-first birthday and

have not yet passed their fifty-ninth birthday are obliged to fast. The sick and the convalescent, those to whom fasting would cause grave injury to health or would cause such exhaustion as would interfere with their daily duties, are excused from the Lenten fast. Those who are in doubt whether or not they are excused should consult their confessor or pastor.

(c) Those who are obliged to fast are allowed but one full meal a day, either at noon or in the evening. They may eat meat only once a day, on the days meat is permitted. In the morning a small breakfast, meat excluded, is permitted. People may use the customary fruit juice in the morning. The luncheon should not exceed one-third of the dinner.

In some dioceses the breakfast and collation combined may equal the principal meal in quantity.

(d)The law of abstinence from meat, which applies to all Catholics except infants, forbids the eating of meat and soups or gravy made of meat; it does not, however, exclude the cooking and seasoning of food with drippings or lard.

(3) By virtue of an Indult granted to the Bishops of the United States by the Holy See for working people, most Bishops permit working people and their families to eat meat once a day throughout Lent, except on Fridays, Ash Wednesday and Holy Saturday until noon.

This Indult allows the same people to have meat at the main meal on the Ember Days and Vigils (Christmas excepted) throughout the year.

The term "working man" includes the working woman if she is the chief bread-winner of the home. But those who avail themselves of the Indult are expected to perform some other work of penance, for example, to abstain from alcoholic drinks, candies, tobacco, etc., and attend public Lenten devotions. Attendance at daily Mass is highly recommended.

In order that they may catch the spirit of Lent at its very beginning, the Church prepares the people for it from Septuagesima Sunday. Most people begin Lent well, but grow more lax rather than more earnest and fervent as the days pass. The world needs the blessing of Heaven today as never before, and to procure it every follower of Christ should not only repent and do penance in his own behelf, but for others who seldom get down on their knees.

More About Grace

March 6

GRACE may be defined as a "supernatural gift bestowed by God's infinite love on man and angel, to fit them for the supernatural end for which both were destined." It's name derives from "gratis," which means that it is a "free gift" super-added to the soul just as it was in the case of Adam before his fall.

(1) The angels, at the time of their creation, received the life of grace directly from God, as did Adam and Eve also. Many of the angels forfeited it by the sin of rebellion and never recovered it,

because no reparation by a Divine Person was made in their behalf. With its loss went their opportunity to share in God's glory in Heaven.

The souls of Adam and Eve were also deprived of the supernatural life of grace when they sinned by an act of serious disobedience to their Creator. If sanctifying grace was made available to Adam after his repentance, aided by actual grace; if it is made available to you, his descendants, it is due to the "costly redemption" effected for us by God's beloved Son. But the fact of the Redemption did not restore grace to all men, as most sects teach today. They hold that the merits of Redemption are applied to the individual person who voluntarily takes Christ as His Savior, whether it be followed by affiliation with any religious organization or not. But the application of Christ's merits, they believe, effect no change in the soul whatsoever. Their sins, after repentance, are simply "covered" by the righteousness of Christ so that they say, they are not imputed to them.

Catholics believe, on the other hand, that the merits of the Redeemer are applied to the individual, one by one, not merely by a belief in the efficacy of Christ's atonement, but through sacramental ordinances, instituted by Him, to be dispensed through accredited officials in His Kingdom on earth—His Church.

(2) Only infants, constituted in grace by a regenerating Sacrament, are admitted into God's heavenly Kingdom without the aid of "actual" grace. They receive Heaven as a gift, but others need special supernatural aid for their preservation from sin, to which all persons are still prone, and for the performance of works meritorious of eternal life. That is what Christ had in mind when He said "Without Me you can do nothing. If any one does not abide in Me he shall be cast aside as the branch and wither, and they shall gather them up and cast them into the fire and they shall burn" (John XV, 5-6).

Most non-Catholics fail to grasp the significance or even the need of the supernatural life, because they do not take into account the fact brought home so forcibly on reflection that God lives in an infinitely higher order than that in which they are created. If we be destined to share eternally God's bliss in that order our souls must eventually be elevated to a divine plane while we are still here below. Perseverance on that plane is dependent on good works, influenced and aided by "actual grace."

It is unfortunate that this doctrine of the Catholic Church, so reasonable, is sadly misunderstood. The Church is charged with teaching that man is saved only by the performance of good works of the natural order and, therefore, having only natural value. Because the Catholic Church still teaches the need of penance as well as repentance, the necessity of observing all the Commandments, they draw that unjustifiable conclusion. As a matter of fact Catholics make far more of the merits of Christ than others do; and they alone believe that good works performed in the state of grace have any value for heaven.

(3) Holy Scripture teaches us the wonderful change wrought in the soul by sanctifying grace without calling it by that name. It tells us that we are made "new

creatures," "new men," "children of God and heirs of Heaven." It tells us that the Holy Spirit enters the soul with sanctifying grace (I Cor. VI, 19) and continues to dwell in the soul as in a tabernacle; that the body which houses the soul becomes "a temple of the Holy Ghost."

Christ refers to what we call "grace" as "a fountain of water springing into life everlasting" (John IV, 14).

Just as cold black iron, when thrown into a furnace, partakes of the nature of the fire, becomes red as the fire, throws forth heat as the fire, so we, when our soul becomes united to God, become God-like; the soul reflects His own divine image because it possesses His divine life.

Speaking of those who had become converts to the Church by faith and baptism, St. Paul writes: (I Cor. III, 16): "Know you not that you are the temple of God and the Spirit of God dwells in you?" In another place (2 Cor. VI, 16) he writes: "You are the temple of the living God."

St. Augustine says "as the body without the soul is dead, so the soul without the grace of the Holy Spirit is dead for Heaven." It lacks the wedding garment referred to by Christ in His "Parable of the Supper."

You have heard people say that because they have accepted Christ as their Savior, they are already "saved." Without understanding what sanctifying grace is, they believe that once they make a firm profession of faith they cannot be lost. This doctrine is most unscriptural. Grace can be lost by mortal sin, which means by a serious, wilful violation of a Commandment of God. If any one had a reason to believe that he was "saved," St. Paul did, because Christ Himself referred to him as a "vessel of election." Yet this Apostle, living in grace and free from actual sin according to the text, was not certain of his salvation. He wrote (I Cor. IV, 4): "I am not conscious to myself of anything, yet am I not hereby justified." The same Apostle tells us (2 Cor. IV, 7): "We carry our treasure (grace) in earthen vessels" and, therefore, warned the Philippians (Phil. II, 12): "Work out your salvation in fear and trembling."

The Council of Trent tells us that while we might be reasonably certain that we are in the state of grace, without a special revelation we could not have absolute certainty.

Plato has told you a truth; but Plato is dead. Shakespeare has startled you with an image; but Shakespeare will not startle you with any more. But imagine what it would be to live with such men still living, to know that Plato might break out with an original lecture tomorrow, or that at any moment Shakespeare might shatter everything with a single song. The man who lives in contact with what he believes to be a living Church is a man always expecting to meet Plato and Shakespeare tomorrow at breakfast. He is always expecting to see some truth that he has never seen before.—Chesterton, Orthodoxy.

Book Reviews

Late Have I Loved Thee, Ethel Mannin, Putman, New York, pp. 350, $3.00.

THIS book attempts to tell the story of a modern St. Augustine. At the opening of the story we find Francis Sable tucked away in a glazed sophisticated world of intellectuals. He enjoys distinction as a promising writer of the "new school." He is quite at ease in his comfortable world of smart conversation, neutral morals, and bright manners. The Alps offer him refuge when the polished, shallow circle of "the right people" grows tedious.

Cathryn, his sister, however has found an artistic integrity in creative painting. Her art has opened up the world of the spirit to her. She loves her brother Francis with a wild, redemptive love. She stands as a challenge to his mediocrity. He manages to elude her efforts to make him confront himself until her greatest painting momentarily shocks him. He is the St. Francis of her masterpiece!

Throughout her life, Cathryn has dreamed of climbing a great white mountain with her favorite brother. She finally succeeds in accompanying him to Austria for the mountain-climbing expedition. She meets and falls in love with Johann, an enthusiastic lover of St. Augustine, who introduces her to the riches of Augustinian wisdom. Like her convert mother, she decides to become a Catholic.

Death on the Drindlehorn

Johann vainly trys to dissuade Cathryn from attempting to climb the Drindlehorn with Francis, but she persists in her resolution to climb only with Francis. The climb proves successful, but on the way down the mountain she falls before the horrified eyes of her brother. In an agony of remorse, he takes flight into a prolonged period of alcoholism. When he finally decides to reconstruct his life, he discovers a vocation to the religious life. He ends by becoming a saint!

Such is the bony outline of a story alive with difficulties. The possibilities are not realized for the author stumbled on the difficulties. The frail character motivations, the taint of worn melodrama, the improbabilities of slick incident selection, thematic immaturity, and structural imbalance defeat the author's most worthy intent.

Consequently, **Late Have I Loved Thee** remains a novel magnificent in its thematic intent, but deficient in its actual execution. The medium of fiction strains and creaks under the load in this story. While the unregenerate days of Francis Sable's life are convincing, his life as a saint verges into a level of ancient, pietistic hagiography. The result is an unintentional caricature.

Greater restraint and a longer gestation period for the author's Augustinian enthusiasm might have saved the book. Miss Mannin's excitement about St. Augustine is not balanced by an equally intense understanding of him.

Flounders Badly at Times

While she shows an exact grasp of the basic attitudes of Faith in conflict with modern secularist nihilism, her grasp of the higher reaches of Ascetical and Mystical Theology are not so sure. With the theme chosen, such uncertainty is devastating. At times, Augustinian Wisdom almost reaches the proportions of Divine Grace. She

flounders badly when she attempts to penetrate the mystery of Grace working in human souls. In her dialogue, especially in the romantic moments between Cathryn and Johann, the philosophy of St. Augustine protrudes like a bone in a compound fracture.

The conversion of Francis has a dangerous likeness to his alcoholic binge. The gift of healing, suddenly discovered and frequently exercised with complete assurance, is an obvious distortion that detracts from the literary plausibility and the theological good sense of the novel. Francis Sable, dashing about on healing missions, becomes less the saint and more the rural "faith healer."

Other defects are to be found in the maudlin treatment of the brother-sister relationship. At times this approaches the level of a mutual narcissism, effectively satirized by Waugh in Put Out More Flags. The atonement of Francis, his disciplined flights into acquired mystical contemplation, his vocational dilemmas, and especially his last good-byes before retiring into the monastery are lamentable, in view of the hurried treatment.

The Novel's Good Points

The novel, however, has several decided values. The faith and intent of the author are obviously of the highest. With the exceptions noted, the novel is interesting, technically facile, and well written. The characters most remote from the author's affection are well drawn. Bits of balanced humor, well merited strictures, acute judgment, keen observation, and a fine sense of present-day mores enliven the book. The beautifully vivid treatment of mountain climbing is superb.

The book is worthy of attention. It's deficiencies merit strong criticism. Francis, in his days of sanctity may occasion misunderstanding and even ridicule. In a different vein and for a blasphemous purpose, Maugham in Catalina has taken the material of faith and used it as an occasion for cheap sneers. Some readers may use the well-intended material of Miss Mannin's novel in a like manner.

The discerning and sympathetic reader, however, will admire Miss Mannin's sincerity and good will. He will discount her failures on two grounds: she did, after all, attempt a most difficult task for fiction; and she has entered a field radically different from her previous work. It is to be hoped that she will continue with greater success.—Nelson W. Logal.

The Mass In Slow Motion, Ronald Knox, Sheed & Ward, New York, 1948, pp. 139, $2.50.

OF the making of books about the Mass there is no need; and one begins to suspect another one requires some specific justification; but there can be no doubting the serious justification of this one of Ronald Knox's, for be it said at once that we are here in possession of a little spiritual masterpiece. The signature of the author, by now, gives one a perfect right to expect something specially fine, no matter what topic he treats, and here he is engaged with a subject that is vital and fundamental and plainly very much in his heart of hearts. The form or machinery of the book is unpromising; it is a series of Sunday sermons, and to a girls' school at that; and as the blurb claims, for once with truth, never can

there have been sermons more closely and directly related to the minds and capacities of the audience who first heard them spoken. But there is nothing at all juvenile about the treatment; it is distinctly on the adult side, and for every adult with any faith in what the Mass means or stands for, too.

The author takes one piece of the Mass after another for his discussion. He says somewhere in the course of one of the later sermons that one is constantly coming upon curious pieces or bits of the Mass; and certainly his book is ample proof of it. And it makes a delightful book.

He disclaims any thought of being one of the "clever people" as he calls them; and there is nothing more clever than some of the spiritual and mental and poetical interpretation of what the Mass means to the priest who says it or the people who associate themselves with his sacrifice. He disarms criticism often by admitting that he probably is all wrong in something he sees in some one of the curious bits of the Mass he is talking about; but his readers will not find anything wrong with it, any more than the original audience did, probably.

He flouts the idea that he might be anything like a liturgical expert, and there is really none of the liturgical lore here that one has come to expect too often in books about the Mass. So, any such expert might frown on the treatment of the Mass that he finds here; but there can be few readers, clerical or lay, who can read these sermons attentively—and they get read that way beyond a doubt if they are read at all—and not profit immensely by the play of a deeply spiritual mind over the ceremonies and prayers of the Mass.

The book does not replace any of the profound manuals or treatises on the Mass either liturgical or historical or spiritual; it isn't intended to do that. But for a fresh view on the great thing we priests are doing every day, too often without genuine mental or spiritual awareness of what we do, be it contritely admitted, one could hardly do better than read carefully what Monsignor Knox thought aloud to a churchful of schoolgirls. From the opening paragraphs of the introduction, one is at once aware that he is in the presence of a master; and there is no likelihood that any delighted reader will find any temptation to change that impression before he has done with the closing page.—F. J. Mueller.

Martin, by Eddie Doherty, Sheed & Ward, New York, 1948, pp. 214, $2.50.

BLESSED MARTIN DE PORRES stands for at least two things: he is an historical figure whose little story is told after the manner of the hagiographer; he is a symbol of a lot more for moderns. It seems to us that Eddie Doherty concerns himself rather with the symbol, and rightly so; for therein lies the significance today. Certainly it is in the entangling of the symbolic values of Martin's life that Eddie most of all exhibits the Doherty charm—the not inconsiderable Doherty charm. Eddie embodies the distinctive gifts of the newspaperman at their best.

Far be it from us to attempt an analysis of what they are, but a mere reading discloses their presence here: the facile handling of

detail; the unerring selection of what has human interest; the overall simplicity which decently hides the "blood, sweat, and tears" that went into its production.

Martin comes very much to life and very much into meaning. Here are the facts, and here are meditations arranged in fourteen "stations" that make Martin relevant to us: the poor, semi-literate, illegitimate Negro is made great by Grace, becomes America's "first social worker," gives the lie to the racists.—G.J.G.

Return To Tradition, Thornton, Milwaukee, Bruce, 1948, pp. 926, $8.50.

YES, Gentle Reader, look again; eight dollars and a half is accurate; and, as such things go in these inflated days, well worth it. It is a comprehensive anthology of Catholic world literature from 1830 to the present, and grew, says the reverend compiler, out of a manifest need. He was set to give a course in Catholic literature since the Revival in England, found most of the books he and his students needed to be unavailable, tried the available anthologies and found them wanting, so, necessity again mothering invention, made his own, and made a surpassingly fine one, for the selections are made with rare good judgment.

It is, then, a monster volume, beautifully made up and beautiprinted. It labors under the difficulty inherent in all large books: it is hard to hold, requires a bookstand of some sort to make it comfortable. But of its kind, it is a fine sample, and there well can be a year's reading in it for most readers, chosen with admirable direction.—F. J. Mueller.

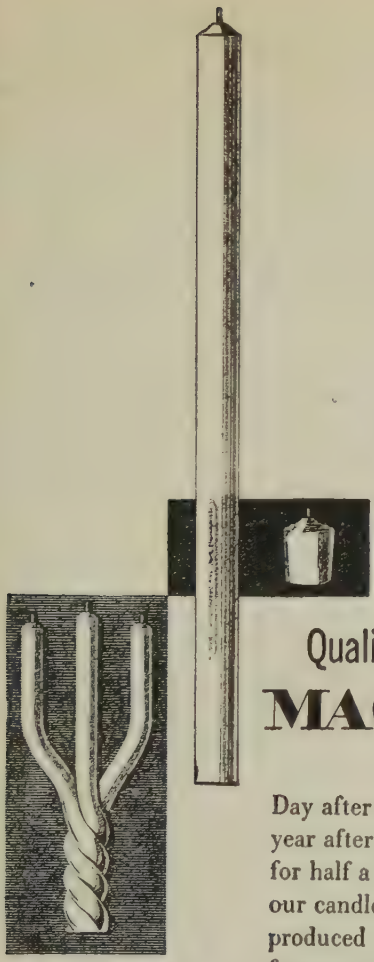
The Burial Service and Funeral Mass, Edited and Explained by the Reverend William H. Schulte, Ph.D., The Mid-America Press, Dubuque, Iowa, pp. 102, 25c.

THIS neat handy manual will recommend itself to any who come across it—"visum placet." It definitely fills a need, not only the need of these non-Catholics who attend funerals in your parish and are quite thoroughly mystified by it all, but the need of many of your own people who have attended funerals for years but who have yet to know, sad to say, what it is all about, who are consequently deprived of many or most of the consolations our beautiful ritual might otherwise afford.

Dr. Schulte furnishes the text of the service and Mass with an English translation, an explanation of the sacred actions which transpire, and a kind of rationale. His arrangement makes it almost impossible for one not to follow with ease.

NOTE

In the September number of **The Priest**, in a review of Father Patrick Cummings' **Dante Theologian**, there appears a blunder. It consists in calling the Dante Encyclical of Pope Benedict XV **Fulgens radiatur** and attributing it to the present Holy Father. It is of course the Dante letter that is meant; my apologies to the memory of Pope Benedict for the misattribution, and my thanks to Father Mark, of Conception Abbey, Missouri, for pointing out the error. His accusation of "amazing unfamiliarity with papal encyclicals" can stand without rebuttal.—The Reviewer.



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(Continued from page 92)

who types, cranks, addresses, and then licks the flaps.

Where a priest can't afford to pay his fare, he gets a free ride, of course, and we try to take up the slack elsewhere. The important thing is to get an airing for Christ's truth. But, just the same, there's no reason why the venture couldn't be made self-supporting.

Incidentally—one of the Fathers asked if we have any tips on radio technique. Apart from what is hashed over every so often in every clerical journal (cf. Elinor Inman's article in **The Priest,** November, 1945), we have only this to say:

Don't try to imitate Msgr. Sheen. He's unique. Inimitable. Any attempt in that direction (and we've heard 'em) only ends up sounding "corney." Be yourself.

We find it better to sit down to a table-mike. That fosters the illusion of being in one's own parlor, instructing a convert.

And we always keep a lighted cigarette in our hand while we're on the air. This inevitably horrifies studio personnel. They'll point to the no-smoking placards and suggest that you might start coughing. Just don't pay any attention to them.

Look—most of us smoke like coke-ovens all the day long without once heaving a cough. So that's out. On the plus side, a smoke relaxes tense nerves. It makes one feel at home. It's wonderful for keeping that fatal pulpit-tone out of your voice. And a quick drag between paragraphs helps keep things at a normal pace. Under the stress of excite-

ment, most of us tend to go too fast anyway.

'Secret Heretics'

HOW many priests, do you suppose are "secret" heretics?

In that class are those not to be placed who seldom preach on Judgment and Hell, which are truths "de fide"?

In fact the Church emphasizes these two truths so much that she has the gospel recording them read on the first Sunday of the Ecclesiastical Year and then again on the last Sunday, recalling God's words "Remember thy last end and thou shall not sin."

The complaint of old pastors today, who are not "modernists," is that even during missions these solemn truths are seldom featured in the sermons.

Preparatory to a mission public prayers should be offered in church at least a month or two in advance in order that hardened sinners might patronize it and be stimulated to receive the Sacraments again. But their hearts have been too hardened to respond to an appeal based on their duty to love and serve God. That, of course, should not be omitted, but it needs to be emphasized, for their sake, that "now is the acceptable time, now is the day of salvation," which in their cases, means they must make their peace with God, and no longer be controlled by the sin either of presumption or despair.

Parish missions were never intended to "entertain the people." That can be done at a less serious time. If that be done people will make their mission confession the same as they make any other, in a

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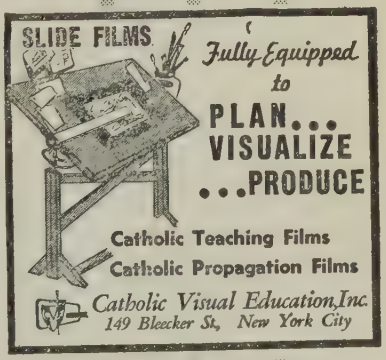

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routine, thoughtless way, and the observations of the missionary will not sink deeply into their souls so that it will stick. But when they are actually stirred to earnest repentance and to serious resolutions, when they will have been convinced that their accounts with God have been "squared to date," and that it now behooves them to begin to serve God out of love and to keep united to Him for the winning of a glorious victory at the end, they will become frequent and fervent recipients of the Sacraments—and that spells a change of life and perseverance.

At Last—A Catholic Literary Agency

AT long last she broke down. For two years, now, we've been trying to talk her into it, and finally she's consented. As of now, Alma Savage is conducting a literary agency for Catholic writers. Busy though she is with her Lecture Bureau, she is willing to read manuscripts, collaborate with authors, and suggest markets for likely material.

We've felt the need of this for a long time. So often, in reading articles submitted to **The Priest**, we've had the feeling that "This isn't for us, but it might do very nicely in **The Sign, The Catholic World,** or **The Commonweal.**" Unfortunately, we haven't the time to enter into correspondence over the merits and weaknesses of material submitted. All we can do in most cases is to return the effort with the comment that it doesn't suit our needs.

We have a young friend, a priest-writer with genuine talent, and out of pure affection we've undertaken

to market his writings for him. He's impractical as all getout—has no idea of how to "slant" a thing for a particular reading circle. Thus far, he's been writing his stuff as the mood strikes him and then shoving it into a drawer out of sheer bewilderment as to where to place it.

Now he sends it to us and, a veteran free-lance as we are, we've been able to market a surprising volume of his work.

As to Alma—we think she's well suited to the chore. Long associated with Sheed & Ward, she has several book-length publications to her credit. She has the necessary feeling for literary quality, a sympathetic nature coupled with an integrity that makes her quite blunt when the occasion calls for it—and being in New York, she is in the cockpit of the publications world.

With new writers, her fee, payable with material sent, is one dollar per thousand words and final fraction (e.g., five dollars for a screed of 4,500 words); minimum fee, three dollars. Twenty-five dollars for books of all lengths. Service includes a detailed analysis and report, suggestions for revision if necessary, marketing, etc.

These fees are discontinued after sales have been established on a percentage basis. And where a writer has sold $500 worth of fiction or articles to national magazines, or one book to a major publisher within the past year, she'll be happy to discuss handling his output on a straight commission basis of 10-percent on all American sales.

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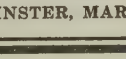

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Correspondence

The Truth is Mighty . . .

Editor:

I thought you might be interested in a little follow-up on the invasion of ex-priest Doeswyk in this area of Western Minnesota. My parish, which neighbors Father Frederick's in Madison, Minnesota (cf. **The Priest**, December, p. 969), had the dubious honor of greeting him first, so the burden of meeting the issue first fell on me.

As in Madison, he spoke here in two Lutheran churches to past-capacity crowds. After long soul-searching, I determined that something must be said to the people, but not too much, and in well chosen words. I gave my thoughts to Fr. Frederick, who liked them and added some good material of his own; the combined result was the script you referred to.

The local paper had made the mistake of listing his former diocese (Omaha, for your information), so I wrote at once to the Chancery there. An immediate response gave me his record with the vile crime to which Fr. Frederick referred. This information

was then passed on to my clerical neighbors.

After previous clearance with our own Chancery, this letter was shown prudently and individually to well chosen, highly thought of men in the community, members of high standing in the two congregations involved. It raised a doubt in their minds concerning their rev. speaker.

In my talk to our people, I dwelt on the mothers of priests and told of an incident in my hospital-chaplaincy days when, on entering the room of a new patient to hear her confession, the dear old lady seized my hand, wept bitter tears, and said, "O, Father! I once had a boy like you!"

Her son, too, was an ex-priest. It was an unforgettable scene. She has since gone to God, and he who should have had her funeral Mass was in a rear seat of the church. Can any Catholic mother have a greater tragedy!

It made a deep impression on the people.

Then, in the next issue of the local paper, I inserted the enclosed letter. This also created a good impression among the better type of non-Catholics in the town. A local dentist, a Lutheran, said to me, "Father, you didn't leave them a peg to hang their hats on." An attorney told me he had considered writing in protest to the local paper but felt, after publication of my letter, that there was nothing further to be said.

After this undeniably unpleasant experience, my feeling is that if the local priest keeps his head and does not go overboard, heaping fuel on the fire, the harm done is negligible. The number of con-

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verts has not dropped off; and with my own people, as well as with the better type of non-Catholic, my prestige in the community has actually gone up.

The most regrettable thing for me was to have my little ones twitted in the public school by their companions. But even there, I had Matthew xvi, 18 to console me.

Yours very sincerely,
George A. Hughes
Church of St. Peter
Canby, Minnesota

(enclosure)

To the Editor:

The recent evidence of interest in the Catholic Church in this community prompts me, in all good will, to offer my services in explaining the beliefs and practices of the Mother Church of all Christendom to anyone interested. Since I am her official spokesman in this parish I am sure I can more satisfactorily explain her stand on mixed marriages and all other questions better than anyone else. One wonders what there is about apostasy that adds weight to one's words. Would one consult Judas to learn about the Apostles? Or Benedict Arnold concerning Revolutionary Days? Or Quisling for Norway's gallant stand in the late war? Or Lord Haw Haw for England's stand in the war, or Tokio Rose for ours?

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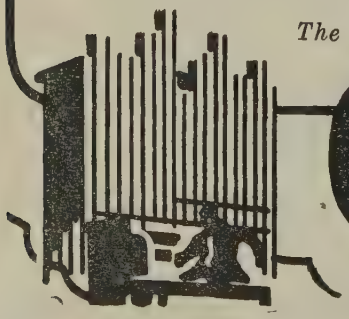

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basement. A cordial welcome is extended to all those interested to listen in. No one is under obligation of any kind. Its only purpose is tolerance and good will in the community, that we may all present a united front to the enemies of our common Christianity, so strong and menacing today. Intercredal ill feeling but shows the chinks in our armor.

Meanwhile, I pledge to the people of this community an even more scrupulous endeavor than before to see to it that from the rostrum of St. Peter's Church nothing of an offensive or attacking nature may ever be laid to our charge.

Faithfully yours,

Disagrees on Merton

Editor:

In your January issue, Fr. Thomas M. Flynn complains that he must look at Thomas Merton as through a haystack, darkly. He has climbed all over **The Seven Storey Mountain** in search of Merton, but has come across only a set of breviaries here, an extracted tooth there. So he cries "Author Not In Picture."

With all respect (for Father Flynn is an eloquent writer himself), may I say that his search is a little like a sleuth sleuthing after a sleuth? Merton is hot on the trail of God, and Fr. Flynn is hot on the trail of Merton. Small wonder, therefore, that he sees only a hurrying back, the whisk of a habit, and perhaps—in a brisk wind—a fleeting glimpse of that wonderful fifteenth-century Trappist Underwear.

No, the author is not in the pic-

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ture because it's not supposed to be a picture of the author. It is the picture of a search, and the book is illumined with increasing intensity by the End of the search. It is like a candle leading us out of darkness to the sun. The nearer we get to the sun, the less visible the candle becomes.

I am sure that when Merton sat down to write this book (fortified by a hearty Trappist meal of two carrots) he did not say "I shall now write my autobiography." More likely he said "Please God, show me how to lead others to the glory and wonder of Your love." For, despite what the publishers say, this book is not an "autobiography" except in the broadest sense. Nor is it a "conversion story." Most conversion stories, like most romances, end with the beginning, and wind up with "and so, having become a Catholic, I saved my soul." It doesn't work that way, and Merton is careful to point this out. Merton's Baptism, significantly, takes place in the middle of the book. It takes as many pages to lead him from his Baptism to an all-consuming love of God as it took to lead him from his birth to his Baptism.

The Seven Storey Mountain is, above all, apologetics. Therefore some things Fr. Flynn considers failings may prove to be blessings. Its "easy colloquial manner" may be faint praise but if, as Evelyn Waugh predicts, it proves popular with countless readers, thank God for a best-seller on apologetics. If writing from a Trappist monastery is like writing from the moon, perhaps God chose that milieu for

Correspondence

Merton just so he would entice many readers. And as for a close-up photograph, suppose Merton has cross-eyes and buck teeth? All Trappists can't look like Gregory Peck, who is sure to struggle into that fifteenth-century underwear once Hollywood gets its hands on the book.

Let us hope for much more from Thomas Merton—but not for a self-portrait, because he has forgotten what he looks like. It will take a biographer to give us his portrait.

Sincerely yours,
R.R.T.
Brooklyn

Lay-Comment on Our Sermons

Editor of Our Sunday Visitor:

I want to thank you for your kind acknowledgment of my letter of December 19th, regarding difficulty in understanding sermons and announcements in church on account of accent and brogue—though of course one could speak plainly and still not at all well.

The chief reason for my concern is that because of the sketchy religious education of many adults, to whom the privilege of attending a parochial school even through the eight grades is unknown, the Sunday sermon is practically their only means of augmenting that education—for various reasons; mainly lack of time and opportunity, and possibly incentive—or the fact that they would rather continue in ignorance than admit it.

Situations and questions often arise which require advanced in-

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formation to enable intelligent answers, and though five minutes to a half hour's conversation with one's priest is of course the best answer to the need, still one couldn't run to the priest and take up his time with every little thing, even if time and opportunity coincided for both—which would rarely happen. To my mind, this sort of comes under requirements for Propagation of the Faith.

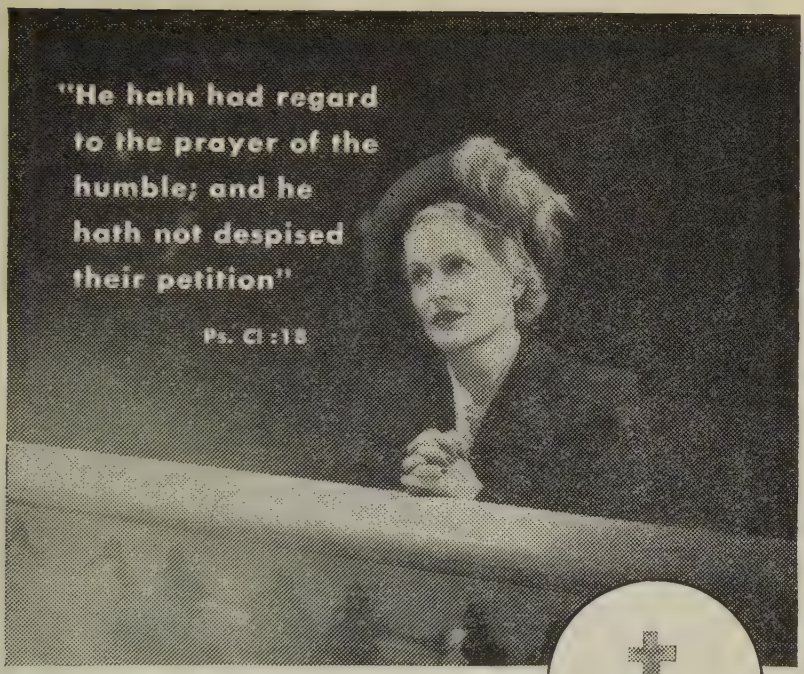
Permanent Question Box Needed

During missions we have often been told to write down whatever questions we had on our minds and put them in a box for that purpose, and the questions would be answered in sermons during the mission. I have often wondered whether such a practice for all time wouldn't accomplish a great deal.

The sermons which I best remember, and by which I was most impressed have been:

1. Instructive—impressing one or more definite points on my mind for meditation and consideration.
2. Brief and direct—not covering too many points or travelling through such a labyrinth of associated thoughts and getting so far away from the original subject that my mind was left in a kaleidoscopic whirl—if not long since worn out with the effort of trying to follow through the maze.
3. Adult to adults.

I feel that I am being very presumptuous in writing to you like this, and would not except that I have reason to know I am far from alone in my impression, and it is disturbing to see so much



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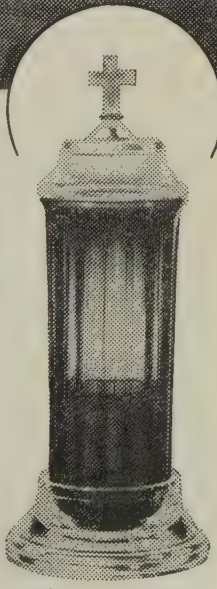

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restive squirming, passive resistance, and faraway looks and attitude on the part of so many, instead of interested and undivided attention. It seems to tie in with the parrot-like repetition of prayers—from the teeth out—common to too many of us.

Very sincerely,
M. R.

California

"Give a Penny . . ."

Editor:

MY opinion, that was so flatteringly solicited in the October Priest on the ounce of prevention policy, is that it is too late. A list of learned men is no longer adequate for the job. Even our list of arguments is rapidly becoming obsolete. Such things never really were anything but spotlights on the City that cannot be hid. We need blood nowaday. It's cheap, too, judging from the way others spill it. We need red blood. We need a list of martyrs. We need witnesses: people who can teach because they have done.

The policy is already in practice. Get a copy of **The Call To Victim Souls** from the Sponsa Regis Press. The paramount need is persons. The kind needed are praying persons. **Lex credendi est lex orandi.** We are believed to be what we pray for. People began listening to the Apostles only after the Apostles were full of the Holy Ghost.

To dig we are not able. To beg we are ashamed. I know what we can do. Call in our Master's debtors by the voice of our prayers, our sacrifices, our sanctity, for the reduction of the debt of their

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sins. And make this intention first, if we are not heroic enough to make it unique. This is the will of God. All things are added to this. Without this nothing else exists. Do this and the arguments will flow to conviction. Do this and the list of alert, literary defenders of the Church will appear from no visible source.

Let's really organize. Let's all do one thing. I don't care what it is for a start. Unity alone is what we need. Unity alone leads to the holiness which makes us Catholic enough to spread the Apostolic Church. How lacking we priests are in this first of the marks by which the Church is known may be seen by the results of the request to supply the funds for the completion of the National Shrine to our Mother's Immaculate Conception. I did not myself contribute because my Ordinary did not request it. Nor did I think it the thing to be done. I think the Shrine should have followed as a matter of course upon the doing of the one thing necessary.

Let's all do one thing. The list of learned laymen is too big a project. The completion of the Shrine is too much of a reward. Let's do something timely. With a view to asking our Ordinaries for the equivalent of a Catholic Action Mandate, let's make ourselves worthy of a Catholic Action Mandate. And let's let each other know what we are doing. These are cheap times. Let's start cheap.

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ly or vicariously. I'll give fifty. But I want thirty thousand; because I want three-hundred Masses a day for the glory of God. A dollar will pay you up for three months. Send it to the priest appointed by your Chancery—one for every hundred—or elected **pro tem**, by your group. And unite yourself, with your own Mass, to this Mass. List the returns, if you wish, in **The Priest.** Do the same thing, if you want, with groups of a hundred laymen. Or write in about something better I can do and I'm with you. Then get a copy of **The Call to Victim Souls.**

Remember: a list of arguments is no longer apposite. Don't argue. A list of men is not yet active. Don't wait for this thing to become popular. I don't think it will. Merely popular movements kill Christianity as the popular will killed Christ. Give a penny as a sign of your piety. Give it to help the other fellow's piety. See how far a little united piety will go. Then keep going; and watch the Precious Blood flow in really divine abundance because we are one, as the Priest Whose blood alone can save the world and the Father are one. May we all be one in Them.

Then we will have the right Spirit. Then the world will believe that God has sent us. For they will see us on Calvary; or at least following the Way Who is the only Light that can bring them to the Truth.

Sincerely in our Lord,
William J. Halliwell

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